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The Advocate

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CRUSADE KICKOFF — Allen C. Bradley, circulation manager of The Advocate, discusses plans for the annual school crusade with, left to right, Sister Timothy Anne, O.S.F., of Assumption, Wood-Ridge; Sister Bernadette Jean of St. Stephen's, Arlington, and Sister Mary Mercito, C.S.S.F., of St. Michael's, Lyndhurst. The meeting took place Oct. 12 at the annual Cooperative Supply Services exhibit at the West Orange Armory. The crusade runs from Oct. 26 through Nov. 9.

The Liturgical Renewal

Priesthood of the People Exercised in the Liturgy

Fourth of a series of articles on the forthcoming changes in the Mass. The author is a teacher at Immaculate Conception Seminary and a member of the Archdiocesan Liturgical Commission which is sponsoring the series.

By REV. JAMES C. TURRO

The liturgy is not a spectacle. Unlike a movie or a play it is not engineered to delight or amuse an audience of passive onlookers. If anything the liturgy is more like an orchestral performance in which the various instrumentalists contribute their part to achieve a common harmony.

Church is a body in which each member has its own responsible function. When the

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Church worships no less than at other times its organic make-up ought to be in evidence. The priest has the role of presiding over the act of worship. In the solemn forms of

liturgy certain functions are assigned to other men in orders, e.g., deacons, subdeacons and those in minor orders. When ordained minor ministers are not available their functions in certain instances are apportioned to laymen. A well-known instance of this is the acolyte or server who is often a layman functioning as an acolyte in minor orders normally would. Soon it will be common in the same way for laymen to act as lectors and commentators.

NO LESS THAN the ministers, the congregation too is actively "involved" in the liturgy. It has its part to play. (Continued on Page 2)

Priests to Attend Demonstration Mass

PATERSON — A demonstration Mass in English with the priest facing the congregation will be given for priests and deacons of the Diocese of Paterson Oct. 21 at DePaul High School at 2:30 p.m.

This is one of two projects

being undertaken by the newly-formed Liturgical Commission to prepare for the change to English in the Mass on the first Sunday of Advent Nov. 29.

THERE IS also a series of seven sermons presently being delivered in all churches of the diocese according to outlines supplied by the Paulist Press and a fact sheet prepared by the diocesan commission.

Pastors are also being asked to make pamphlets available for the sermon series available at each Sunday Mass during the sermon schedule.

Mass is already being celebrated with the priest facing the congregation at several churches in the diocese. During the past year, Bishop Navagh celebrated Mass this way in each of the high schools of the diocese.

Seven churches in the diocese have permanent or temporary altars suitable for Mass being celebrated in this manner. The new church of St. Philip the Apostle, Clifton, will also have such an altar. In these churches, the Blessed Sacrament is reserved in a tabernacle on a separate altar behind the main altar.



PATERSON PARADE — Msgr. Joseph O'Sullivan, pastor of St. Anthony's, Hawthorne, confers with Rev. Norman Werling, O. Carm., of Oakland Retreat House, principal speaker at the Paterson Holy Name Parade, Oct. 11. Msgr. O'Sullivan is diocesan moderator of the Paterson Holy Name Federation.



AT THE PARADE — Rev. Philip T. McCabe, spiritual director of the Essex-West Hudson Federation of Holy Name societies greets Msgr. James F. Looney, vicar general, on the reviewing stand of the Newark Holy Name Parade, Oct. 11. Also present, left to right, are Msgr. James J. Owens, pastor of St. Mary's, Nutley; Msgr. Eugene R. Gallagher, pastor of St. Paul the Apostle, Irvington; and Msgr. Aloysius S. Carney, pastor of St. Rose of Lima, Newark.

Laity Schema Attacked; Joint Worship Okayed

An Advocate News Summary

VATICAN CITY — Intercommunion with Orthodox and common prayer with Protestants — under certain circumstances — were endorsed by the Second Vatican Council in last week's work.

The council also stressed the common bond of Baptism and the Holy Eucharist which, "although Catholics have different beliefs from Protestants on these sacraments," provide a common ground for discussion and prayer.

APPROVAL OF both measures came as the council wound up voting on individual chapters of the schema on Eucharism. Still awaiting revision.

More on Council, Pages 2, 3, 7

ion and voting are statements on the Jews and on religious liberty.

The Fathers, following the council's methodical procedure, cleared the way for voting on the two key ecumenism chapters by first approving three amendments to the third chapter.

The first examines the two principal splits in Christianity — those of the East which came at Ephesus and Chalcedon and those of the West at the Reformation.

That section was approved 2,154 to 21.

THE SECOND change deals with Eastern Churches. Their history is detailed and their similarities to Catholicism are noted — both have the same Eucharist, the same saints, the same priesthood — and intercommunion is examined, approved and encouraged. That passed 2,119 to 39.

The last amendment deals with Protestant churches and indicates where contact and dialogue might be fruitful; a common faith in Christ, veneration of Holy Scripture and sacramental life and common social interests are stressed.

The entire third chapter was then approved 1,843 to 24 as 296 Fathers approved with reservations.

The Fathers had already approved common prayer with Protestants by approving the second chapter of the Ecumenism schema, 1,573 to 32, with 564 noting reservations.

PRIOR TO the voting, Ukrainian Rite Archbishop Maxim Hermaniuk of Winnipeg, Canada, and Archbishop John C. Heenan of Westminster, England, introduced and explained the measures contained in the third chapter.

In the past week, the council has also finished debate on the schema on Revelation, which will undergo extensive revision, and opened and closed debate on the laity.

With the closing of the debate on the laity, the council took up discussion of a proposition on the priestly life and ministry. Formerly, this had been a full schema.

Originally, the schema on the Church in the world was to have been taken up at this time but reports on it were not ready. If they are still not ready when debate on priests ends then the next item on the agenda will be the proposition on the Oriental churches.

Mission Sunday Services Listed

NEWARK — Mission Sunday services will be held at Sacred Heart Cathedral here and St. John's Cathedral, Paterson, Oct. 18 at 3:30 p.m.

The Newark service will be a Solemn Vespers with Msgr. James A. Hughes, vicar gen-

eral, as celebrant. Msgr. Walter H. Hill, rector of St. John's Cathedral, will preside at the Paterson service, which will be followed during the week by four youth mission rallies.

On Oct. 11, letters were read at all North Jersey Masses from Archbishop Boland or Bishop Navagh asking prayers and contributions for the mission effort. The annual Society for the Propagation of the Faith collection will be taken up Oct. 18.

SPEAKING AT the Newark service will be Rev. Vincent Della Rocco, F.S.C.J., of the Verona Fathers, who is on leave from mission duty in Uganda to study at Xavier University, Cincinnati, Ohio.



PAPAL AUDIENCE — Archbishop Boland was received in special audience by Pope Paul VI at the Vatican on Oct. 10. The Archbishop conducts the weekly meetings of the American hierarchy in Rome during the Vatican Council. Pope Paul this week announced he would visit Bombay, India, for the Eucharistic Congress following the council.

Protest to Pope Thwarts Council Irregularities

VATICAN CITY — Pope Paul has acted to thwart attempts to circumvent council procedure after receiving a protest from a group of the council's most influential Cardinals, according to the Rome information center of the Latin American Bishops' Council (CELAM).

THE PROTEST cites three irregular decisions taken by bodies or persons not authorized by the council to so act, according to the CELAM information center. They are:

• A decision by the council's Coordinating Commission to reduce the declaration on the Jews, already amply debated in the council, into a single sentence to be joined to the schema on the Church.

• A statement by Archbishop Pericle Felici, secretary general of the council, to the Secretariat for Promoting Christian Unity, that the drafting of the council's religious liberty statement, also amply debated in the council, should be taken out of the secretariat's hands and entrusted to a new commission of four members to be designated by Pope Paul.

(CELAM said three of the four persons reportedly named

to this commission had declared themselves against the religious liberty declaration as presented to the council.)

• An announcement by Paolo Cardinal Marcella, president of the Secretariat for Relations with Non-Christian Religions, of the suppression "by higher order" of two words in the schema on the Church dealing with collegiality. The words "and full" in the phrase "the supreme and full authority" of the Church is said to have been deleted, although the vote approving

that section received only 292 negative votes.

ACCORDING to CELAM, the Cardinals also noted that the Coordinating Commission could not agree at a meeting on Oct. 7 whether the council should be continued beyond the present third session. They observed that if the council concludes with the third session it will not be able to deal fully with the schema on the Church in the world.

The CELAM report said the (Continued on Page 2)

The Final Chapter

Pope Paul to Canonize Uganda Martyrs Sunday

By DONALD BROPHY

VATICAN CITY — On Mission Sunday, Oct. 18, Pope Paul will add the final chapter to a 79-year-old story of faith, bloodshed and devotion when he canonizes the 22 Martyrs of Uganda in St. Peter's Basilica.

On the same day, Archbishop Egidio Vagnozzi, Apostolic Delegate to the U.S., will offer a Solemn Mass at the National Shrine of the Immaculate Conception in Washington.

The St. Peter's ceremony will be broadcast to Africa and Europe by Vatican Radio.

THE CANONIZATION marks the end of a story that began midway in the 19th century when the first Catholic missionaries penetrated into the heart of Africa. The king of what is now Uganda, Mutesa I, encouraged the missionaries despite the opposition of some Arab Moslems.

As Mutesa grew older, however, European invasions into the neighboring Sudan and Tanganyika convinced him the missionaries were paving the way for hostile armies. And when Mutesa died in 1884, his son, Mwanga, began to persecute the Christians in earnest, forcing missionaries to flee and leave the infant Church in the hands of lay catechists.

IN 1885 ANGLICAN Bishop James Hannington was murdered on Mwanga's orders.

Suspicious that some of his Christian attendants had told the missionaries of his part in the killing, Mwanga confronted Joseph Mukasa Bakkudembe, a court favorite and a leading Christian. Joseph reproved him for the act. Enraged, Mwanga ordered

him killed. On Nov. 15, 1885, he became the first Catholic to die for his faith in Uganda.

Mwanga next forbade the teaching of religion. He learned that a page named Muwafu had been instructed by a lay catechist, Dennis Ssebaggwawo. The catechist was executed immediately.

THE NEXT day Mwanga ordered all the Christians — about 30 — in his court to assemble and forced them to begin a long and terrifying march from his lodge near Lake Victoria to Namugongo.

Several were killed on the way. A soldier, Ponsiano Ngondwe, confessing he had become a Christian, was killed and his flesh scattered along

An Advocate News Summary

VATICAN CITY — The schema on the Lay Apostolate was introduced for discussion in the Vatican Council on Oct. 6 — and promptly drew withering commentary from almost every quarter of conciliar opinion.

Before debate opened, more than 90 speakers had signed up to discuss the schema. Before the talk was a day old, the draft had been criticized for being too timid, too strong, ungrammatical, awkward and unorganized, to name only a few of the complaints.

WHEN THE Fathers, with a roar of applause, closed debate six days later it was obvious that the text would have to be rewritten. The Commission on the Lay Apostolate will have to make the choice, however, whether to treat laymen in a freer, more open way, or to confine their actions to strictly-defined, clergy-appointed tasks.

Before debate even started, one commission member, Bishop Allen J. Babcock of Grand Rapids, Mich., said: "we think the description of the layman in the schema on the Church is better and that ours will have to be rewritten."

The Church schema takes the progressive view, talking of the "priesthood of the laity."

FERNANDO Cardinal Cento of the Curia introduced the schema with a brief talk on the intent of the draft. It wants to increase the laity's sense of responsibility for the welfare of the Church; underscore the unity of the apostolate of the laity and the clergy; identify the laity with the Church and increase cooperation of laity and hierarchy, he said.

That done, the speakers, led by Joseph Cardinal Ritter of St. Louis, proceeded to attack the draft for the lack of respect for laymen and its clericalism and legalism.

Cardinal Ritter asked for a complete rewrite of the text. Its clerical spirit and patronizing tone, he said, make it sound as if the laity were sent only to help the clergy. He denounced the juridical nature of the draft as an improper and non-pastoral way of treating lay-clergy relationships.

Finally, he claimed the draft favors Catholic Action at the expense of other forms taken by the apostolate.

THE CLERICAL tone of the schema also was scored by Bishop Paul Charbonneau of (Continued on Page 2)

Using Advocate For School Work

Fourteen schools, including eight high schools, five grammar schools and a confraternity class, are taking advantage of The Advocate's offer to supply copies in bulk for classroom work. A total of 1,890 students are benefitting from the program, including the entire 700-member freshman class at Essex Catholic High School.

UNDER THE PLAN, The Advocate sends copies to the classroom teacher at a less-than-cost price of 5 cents a copy for any period of time desired by the teacher from one month to the full school year. The minimum order is 10 copies.

Any high school, grammar school or Confraternity of Christian Doctrine teacher can take advantage of the program. For information, write to The Advocate, 31 Clinton St., Newark, N. J., 07102, or call our circulation department at Market 4-0700.

Constitution on Church Opens New Era

By REV. GEORGE H. TAVARD

ROME (NC) — The forthcoming Constitution on the Church will become the most memorable achievement of the Second Vatican Council and will launch a totally new era in Catholic thought.

The constitution has already received the basic approval of the council Fathers through an affirmative vote on the first six chapters, but has yet to be promulgated by Pope Paul VI.

THE CONSTITUTION contains eight chapters, including that on the Virgin Mary, which concludes it. The completed votes cover the first six chapters, the last two being under revision by the Doctrinal Commission.

It cannot be expected to have an immediate sensational effect in theology, but its ultimate result will be revolutionary.

It will mark a new stage in theological reflection, in pastoral initiative and in the development of spiritual life.

Since the 16th century, ecclesiology, or reflection on the Church, has gone in the one-sided direction of self-defense against the real or imaginary assaults of Protestants, deists, rationalists, modernists, materialists and atheists.

THIS STRENGTHENED the Church's interior discipline and coherence, but also hastened her loss of contact with the masses of many countries and with the intellectual concerns of the educated.

The institution of the Church and its hierarchy came out of this immeasurably more powerful than before in their narrow confines, yet considerably weakened in their impact on society and on the shape of modern thought.

As a result, the Church became increasingly irrelevant to the concrete problems of men. It is this fatal trend that Pope John XXIII wanted to stop by calling a council for a pro-

found renovation of the Church.

THE CONSTITUTION on the Church, especially once it is completed by a decree on "The Church of the World," should be the main factor in making the tide turn.

The faith will not change. But the practical conception of what the Church is and does and of how to be a Christian in the world of today will grow.

THE CONSTITUTION, which is solid ground for this growth, can be summed up in the following five points:

- It brings Catholics back to a more Biblical understanding of the Church as a community of love in which God communicates to man the mystery of His own life. Thus the Church is essentially turned outward in service rather than inward in complacency.

- It restores the concept of the Church as the people to whom God has passed His

covenant. This is the principle of the laity's awakening to the spiritual responsibility which is theirs as a result of Baptism.

- The hierarchy is no longer presented as a mainly administrative body, but rather as the repository of the Apostles' function of preaching the Gospel and of their spiritual authority. This will make the Bishops, in the long run, better pastors and leaders, more respectful of the responsibility of both laity and clergy. Above all, it will give them a stronger desire to serve, not only their small territory, but the whole Church.

- The chapters on the call to holiness and on religious orders should start a renewal of the life of prayer and give shape to a modern type of sanctity adapted to our world.

Religious orders themselves should reflect on their calling in the light of the constitution, and thereby make their way of life more relevant

to our times and more meaningful to our contemporaries — without which their survival is questionable.

The last two chapters by focusing attention on the eschatological dimension of Christian life and on the meaning of Mary as the image of the Church should restore among Catholics a sense of commitment to the spiritual realities and to the invisible world which familiarity with a materialist civilization tends to overshadow.

THE CONSTITUTION on the Church will be the longest document of the council. It has been the work of more teams of theologians and Bishops than any other document proposed to the Fathers.

When one compares its present form with what was presented at the start of the first session of the council, one can also see that a considerable distance has been covered, and that a stupendous task of theological updating has been achieved.

People in the News

Rev. Michael Rusnack, C.S.S.R., a U.S. native, has been named titular Bishop of Zernice and auxiliary to Ukrainian Rite Bishop Isidore Borecky of Toronto.

John A. McCone, director of the U.S. Central Intelligence Agency, will receive the G. B. Jones Medal of the Catholic University Alumni Association Nov. 14 in Washington.

Rev. Peter P. Silvinskis of Philadelphia, secretary at the Apostolic Delegation in Wash-

ington, has been named a Papal Chamberlain with the title of Very Rev. Monsignor.

Prof. Veikko A. Heiskanen of Ohio State University and Prof. William Wilson Morgan of Yerkes Observatory in Wisconsin have been named to the Pontifical Academy of Sciences.

Bishop Richard O. Gerow of Natchez-Jackson, Miss., will celebrate his 40th anniversary as Bishop of that diocese Oct. 15.

Protest . . .

(Continued from Page 1)

The Pope expressed the opinion that a fourth session should be held, and it appeared to the Pope to block maneuvers to hold back the council's progress.

The CELAM information office said the memo was drawn up at a meeting held at the Rome residence of Joseph Cardinal Frings of Cologne, Germany, and signed by him and Raul Cardinal Silva Henríquez of Santiago, Chile; Joseph Cardinal Ritter of St. Louis; Albert Cardinal Meyer of Chicago; Julius Cardinal Döpfner of Munich, Germany; Franziskus Cardinal Koenig of Vienna; Achille Cardinal Lienart of Lille, France; Joseph Cardinal Lefebvre of Bourges, France; Bernard Cardinal Alfrink of Utrecht, The Netherlands; Giacomo Cardinal Lercaro of Bologna, Italy; and Leo Cardinal Suenens of Malines-Brussels, who came from his See in Belgium especially for the meeting.

THE CARDINALS' letter is understood to have asked clarification of the situation arising from two letters, sent to the Secretariat for Promoting Christian Unity, which touch on the council's declaration on religious liberty and on the Jews.

The letters, written by Archbishop Pericle Felici, secretary general of the council, were understood to have suggested changes in the handling of the two crucial documents.

The letters, which were read at a meeting of the unity secretariat, were said to have

carried the intimation that they were written at the request of Pope Paul, but there were later doubts that such information was correct.

In the meantime, several prominent council Fathers are known to have conveyed their conviction to Pope Paul that it would be deplorable if the vital issues of religious freedom and the Jews were not handled by regular council procedure, or if they included statements which do not represent the clearly expressed sentiments of the council majority.

Wants Churches 'For the Future'

DUBLIN (RNS)—New Catholic churches should be built "not for the past, but for the future" to help promote the Church's reforms in the liturgy, a Congress on Sacred Art and Architecture was told here.

Rev. Urban Rapp, O.S.B., lecturer on Christian art, history and archeology at Wurtzburg University in Germany, said the Church was "at the threshold of a new art in liturgical development."

"Churches as they have been planned hitherto will not be able to meet the demand of the renewed liturgy . . ." Father Rapp cited a sentence from the Vatican Council's Constitution on the Liturgy. "And when churches are built let great care be taken that they are suitable for the celebration of liturgical services and for the active participation of the faithful."

Liturgy . . .

(Continued from Page 1)

It gives back the responses that it is expected to make. It gives expression to its reverence at different times by standing or kneeling. Often-times it adds its contribution of praise by singing. These actions, vital to the full liturgy are proper to the congregation.

When at the baptismal font a man is made a Christian he is made one with Christ. But Christ is the great high priest. This means then that the Christian because of having been baptized into Christ shares to some extent in the priestly character of Christ. This is why St. Peter writing to Christians could make the seemingly bold declaration: "you are a chosen race, a royal priesthood." (1 Peter 2:9)

In calling for active participation in the liturgy the Church is only calling her people to exercise their priesthood.

Tradition has very clearly marked the frontiers of this participation so that there should be no risk of encroaching upon the duties and functions proper to clerics.

THESE CONSIDERATIONS come into very sharp focus in the Constitution on the Sacred Liturgy. There it is put forth insistently: "Mother Church earnestly desires that all the faithful should be led to that

full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people . . . is their right and duty by reason of their baptism."

In an earlier article in this series it was affirmed that the liturgy is meant to make its mark on people. It is intended as something that will do no less than change their lives for the better. If the liturgy is to have such dynamic effect, it must prove to be a vital, vivid adventure in worship. People are not stirred to action and change by pale and flimsy encounters.

Active participation should help mightily to make the liturgy a strong and moving experience. For when a man does not just survey an action from the sidelines but actively takes part in it, that man has an intensified experience of the action. This is because more of him is engaged; not just his eye but his hands, feet and voice as well. That is why one can confidently assert that fuller involvement in the liturgy must necessarily make a deeper, more lasting impression on a man.

The difference between mutely watching the liturgy unravel before one's eyes and against taking part in it, is all the difference between reading an article about the Riviera and actually spending a month there.

Laity Schema . . .

(Continued from Page 1)

Hull, Quebec. It must be made clear, he said, that the lay apostolate is not just a remedy for a priest shortage.

Two Fathers, Archbishop Vicente Enrique y Tarancón of Oviedo, Spain, and Archbishop Eugene D'Souza of Bhopal, India, attacked the notion expressed in the schema that lay action can be initiated only at the Bishop's approval.

It must be clearly stated that laymen act on their own right, not by virtue of a prelate's concession, said Archbishop Enrique y Tarancón.

Bishop D'Souza also asked that the council treat laymen as adults and as brothers, in whom Bishops can place more confidence and trust.

A good place to start teach-

ing this respect, added Bishop Charbonneau, is in the seminary.

Two more prelates, Bishop Alexander Carter of Sault Ste. Marie, Ontario, and Archbishop Franjo Šeper of Zagreb, Yugoslavia, asked the commission to discuss the necessity of a dialogue between the laity and the clergy. Organizations and organizational forms should be played down, said Bishop Carter.

TRADITIONALISTS also called for complete revision for the text. One of a few speakers to praise the document, Michael Cardinal Browne, O.P., of the Curia, liked the treatment, but ticked off a list of proposed changes to improve it.

The text treats the laity in

much too universal fashion, he said; it is the duty of the layman to carry out specific tasks. Laymen should be taught the respect due their parish priests in assisting them, he said.

Catholic Action received a strong boost from Archbishop Carlo MacCari of Mondovì, Italy, who complained that the text belittles the present role of Catholic Action and its relationship to the Church. Such a treatment, he said, plays into the hands of the enemies of the Church.

THESE ENEMIES — not mentioned specifically — were also attacked by Archbishop John C. Heenan of Westminster, England, who said that any attempt to create a division between the laity and the Bishops (meaning a distinction between the apostolates of the clergy and the laity) would play into their hands.

Lay apostle candidates should place themselves "humbly in the hands of their priests for training," he said.

Archbishop Heenan joined a number of other Fathers in asking that the proposed lay secretariat include not only "old gentlemen loaded down with ecclesiastical honors, but also some of our young men and women who have to earn their daily bread."

It would be "disaster" to model this secretariat after any existing department in the Roman Curia. Its job must be to advise, not to direct, he said.

SOME PRELATES had practical suggestions for utilizing laymen in the Church — and for improving the dialogue mentioned earlier.

Archbishop D'Souza wondered if laymen could work in the Curia or on international commissions, or if they could be apostolic nuncios.

Bishop Stephen A. Leven of San Antonio, Tex., called for establishment of diocesan senates through which both clergy and laymen could express their ideas to the Bishop.

Bishop Heinrich Tenhumberg of Muenster, Germany, suggested lay workers in diocesan curias and chanceries.

Vatican Signs UN Covenant

UNITED NATIONS (RNS)—The Holy See has ratified the United Nations Covenant on the Recovery of Abroad of Maintenance, which makes it easier for wives and children to collect support from husbands and fathers who have deserted and moved to another country.

The treaty, in force since May 1957, makes it less difficult for a dependent in one country to sue a debtor in another nation to obtain or enforce a judgement.

The maintenance covenant has been ratified by 25 countries, while 11 more have indicated approval and are expected to sign the treaty eventually. The group of 36 nations endorsing the treaty does not include the U.S.

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JOYOUS MOMENT — The happiness of these youngsters on meeting Pope Paul VI is evident in the expressions on their faces. The youngsters are members of the organization, Our Family, which aids crippled, spastic and maladjusted youngsters.

The Holy Father's Week

Compares Priest With Mary

VATICAN CITY (NC)—Pope Paul compared Our Lady's role in salvation with that of the priest at his general weekly audience on the Feast of the Holy Rosary.

The Pope said: "Mary is, after Christ and by virtue of Christ, at the summit of the economy of salvation. She precedes and surpasses the priesthood. By comparison with it she is on a superior plane of excellence and a different plane of efficiency."

"While the priesthood at its supreme level possesses the keys of the kingdom of heaven, Our Lady is herself Queen of Heaven, and therefore, as regards the hierarchy, Queen of the Apostles."

Pope Paul said both the maternity of Mary and the priesthood give Christ to mankind in different ways. "Mary gives Christ through the Incarnation and the effusion of grace with which God filled her. The priest gives Him through powers of sacred orders."

"The former is a ministry which generates Christ in the flesh and then communicates Him through mysterious ways of charity to souls called to salvation. The latter is a sacramental and exterior ministry which dispenses those gifts of truth and grace, as well as that spirit which instills and forms the mystical Christ in souls which accept the salutary service of priestly hierarchy."

Farm Youth's Task

VATICAN CITY (NC) — Pope Paul has urged the world's farm youth to bring the spirit of the Gospel to rural communities changing under the impact of technology. Speaking to officers of the International Movement of Agricultural and Rural Catholic Youth, he said the age of the ecumenical council presents them with an unparalleled task in the Church.

"This is the task of helping rural youth to discover the riches of the message of Christ and helping them to live in their environment according to the demands of the Gospel," he said.

Pope Paul said — a "new world" is coming into being through technical progress which is "gradually transforming the traditional face of the rural environment. This world needs you," he declared. "It is up to you to animate it with the spirit of the Gospel in order to make it more human, more fraternal, more Christian."

Speaks to Olympians

VATICAN CITY (NC) — Pope Paul has called on Olympic athletes to give society the bright light of their example. Realizing that they are brothers, though from different races and nations, may the

athletes so act in their professional lives as to contribute fully to honor in behavior, to social progress, to mutual understanding and to peace in the world," he said in a letter to Peter Cardinal Dol of Tokyo which was released here on the opening day of the 18th Olympic games.

The Pope called on God to "protect and sustain the beloved athletes in their physical resistance and in the superior harmony of their moral energy, granting . . . the nations to which they belong, their every desire of prosperity, order, justice and peace."

"The Church has always regarded the Olympic games with high hopes, since it sees in them a deep and humane significance which must be safeguarded and developed."

"The Church, as is well known, is not alien to sport. It encourages and blesses it, when it is not mere manifestation of physical strength, of exaggerated rivalry, of purely material interests, so that it may become an instrument of elevation, training minds also for the beautiful and great things of the spirit."

Receives Anglicans

VATICAN CITY (NC) — Pope Paul received a group of Anglican and Protestant religious and laymen from England and Canada and expressed gratitude that "the great Christian Church to which you belong sends its representatives to the ecumenical council."

"In love and charity we pray for the reunion of all and we invoke on you, your families and your church the richest blessings of our God, Father, Son and Holy Spirit," he said.

Cites Jesuit's Work

VATICAN CITY (RNS) — Pope Paul VI sent a message of condolence on the death of Very Rev. John Baptist Janssens, S.J., General of the Society of Jesus, saying this was "a sad event for us" as well as for the Jesuit order.

His message was addressed to Rev. John L. Swain, the society's Canadian-born Vicar

General, who is serving as its acting head pending election of a new General.

In this hour of great sadness, he wrote, "which only the eternal truth lessens in the recollection of a life spent in loyalty to religious ideals in the service of the Holy Church and for the increment of this order . . . we are close to him in prayer and close to the members of the Society of Jesus and pray for the eternal reward of the pious soul of the departed, and from our heart we impart a special apostolic blessing."

Televises Sukarno

VATICAN CITY (NC)—Pope Paul welcomed Indonesian President Achmed Sukarno to an audience with a prayer that Indonesians may live "in peace and love with their neighboring nations and the other peoples of the world."

He said that Indonesian Catholics "will ever strive to be ideal citizens, loyal to their country, obedient to its laws, and zealous to contribute to its legitimate progress in every field."

CRS Executives

Honored By Pope

VATICAN CITY (RNS) — James J. Norris of Rumson, N.J., a lay auditor at the council, and Edward M. Kinney, who directed the transportation of Michelangelo's "Pieta" to the New York World's Fair, have been awarded the Order of Chamberlain of the Cape and Sword by Pope Paul VI. Both men are connected with Catholic Relief Services — NCWC. Norris is assistant to the relief agency's executive director, Bishop Edward E. Swannstrom. Kinney is CRS-NCWC purchasing and shipping director.

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Church Join WCC?

'It Could, But . . .'

VATICAN CITY (NC) — If the ecumenical council is urging Catholics to take part in the ecumenical movement, asked a reporter at the U.S. Bishops' press panel, why doesn't the Catholic Church join the World Council of Churches?

Rev. Thomas Stranksy, C.S.P., American priest in the council's Secretariat for Promoting Christian Unity, said it could, but suggested several possible reasons for hesitancy.

HE DIVIDED the objections into those involving a theological principle and those depending upon a pastoral approach.

Some, he said, think that joining the World Council of Churches would place the Church's teaching authority on the same level with other Churches.

But he pointed out that in 1950 at Toronto, the WCC declared that any member Church can maintain its own ecclesiology and that the other member Churches must respect it.

Nothing in the official ideology of the World Council of Churches would prevent the Catholic Church's membership,

he went on to emphasize. From a pastoral point of view, he said there is a question whether all members of the World Council of Churches would welcome the largest single Christian body, the Catholic Church.

There is a further question as to whether Catholic people would be able to understand that the Catholic Church, in joining the WCC would not compromise its own notion of itself as the one true Church.

Pope Paul also reaffirmed the teaching of Pope Pius XII that the direct killing of an unborn child to save the life of the mother is morally wrong.

"Innocent human life, no matter in what condition it may be, is, from the first instant of its existence," he said, "to be secure from every direct voluntary attack. This is the fundamental right of the human person and this principle is valid for the life of the child as it is valid for the life of the mother."

But he added that if it was impossible to save both, "nothing remains" but to "bow respectfully before the laws of nature and the disposition of divine providence."



ECUMENICAL BREAKFAST — Rev. Paul Noble, pastor of the Presbyterian Church in Leonia, addresses the monthly Communion breakfast of the St. John's Holy Name Society Oct. 11 as part of a series of lectures by leaders of the other religious groups in the community. He told the men "We are not aiming for a common denominator religion, but for comprehension of each other, without suspicion, without distrust." His listeners include, left to right, Rev. Timothy Moore, O. Carm., pastor of St. John's; Vincent Carberry, program chairman, and Robert Reilly, president of the society.

Fr. Nead to Give Keynote At Liturgical Study Day

SOUTH ORANGE — Rev. Francis J. Nead of Seton Hall University will be the keynote speaker at the Liturgical Study Day to be sponsored by the Family Life Apostolate of the Archdiocese of Newark Nov. 1 at Seton Hall University.

Over 7,000 invitations have been sent out to members of various groups in the archdiocese, but the study day is open to the general public as well. It will feature a participatory Mass to be celebrated by Rev. James F. Johnson, archdiocesan director of the FLA, who will also give the homily.

OCT. 15 HAS been set as the pre-registration date and those enrolling by then will have a choice of the workshops they wish to attend. There will be two workshops in each of 10 subjects, all of them connected with the liturgical renewal.

The program is being co-sponsored by the Archdiocese of Newark Liturgical Commission and the theology department of Seton Hall University. They will provide many of the workshop leaders. Each panel will include a priest-leader and a lay couple.

Three members of the Lit-

urgical Commission will serve as panel chairmen. Msgr. John M. Mahon will discuss the roles to be played in the liturgy by commentators, lectors and the congregation; Rev. John H. Koenig of Immaculate Conception Seminary will speak on the history of the liturgical movement and Rev. James C. Turro of the seminary will talk on the implications of the Word of God in the liturgy.

FROM THE Seton Hall theology department, Father Nead and Rev. Richard W. Scaine will both discuss liturgical and personal formation, while Rev. Robert J. Fennell will speak on the implications of the Christian community.

Rev. James T. McHugh of Holy Trinity, Fort Lee, parish programming chairman for the FLA, will speak on Christian prayer life, as will Rev. Walter A. Debold, chaplain at St. Michael's Novitiate, Englewood Cliffs.

Rev. Thomas A. Kleissler, director of the leadership training program for the CYO, will talk on liturgy and the apostolate.

There will also be panels on the Christian Passover, liturgical catechesis and the sac-

raments. The program will open at noon with registration, to be followed at 12:45 p.m. with the general session and keynote speech. The workshops will follow until shortly before the Mass, scheduled for 5 p.m.

An exhibit of liturgical literature will be on display in the gymnasium throughout the day.

Forewarned, Not Forearmed

DALLAS — Consider the plight of Msgr. James I. Tucek, an editor of the Texas Catholic, who attended a recent Knights of Columbus function.

"I took part in the installation ceremonies of a new slate of officers of the Fourth Degree K. of C.," he related in his Notebook column. "All the officers were decked out properly in regulation plumed hats and swords."

"When I was about to join my colleagues, a friend whispered to me: 'Do you think you ought to go in there? You're the only one unarmed.'"

Council Newsnotes Vague on Prayer

Press reports on the voting on the Christian unity schema were somewhat sketchy and left the impression that a blank endorsement was being given to common prayer.

Actually, the permission for common prayer is much narrower. The schema limits it to certain circumstances which are to be determined in concrete cases by episcopal authority.

Precisely what "episcopal authority" is to decide when, where and how Catholics may worship in common with non-Catholics was left deliberately vague, however. Rev. Thomas Stranksy, C.S.P., an official of the unity secretariat which drafted the schema, said this was done because some Bishops feared different practices on common worship in adjoining dioceses might cause confusion.

Bishop Charles H. Helmsing of Kansas City, Mo., who explained the schema in the council hall, referred to episcopal authority as being either local Bishops or regional conferences of Bishops in his introduction.

It is believed that common prayer would first be tried with the Orthodox. Rev. John Long, S.J., also of the unity secretariat, notes that during the 17th and 18th centuries Catholic priests often administered the sacraments in Orthodox churches at the request of Orthodox Bishops. The practice was suppressed by the Holy Office.

It was also disclosed that the Secretariat for Promoting Christian Unity will draw up an ecumenical directory to guide the Bishops in ecumenical matters. Council Fathers were asked to submit their suggestions to the secretariat.

Among the more startling interventions in the council debate so far was that by Bishop Costantino Caminada of Ferentino, Italy. He warned that indiscriminate circulation of the Bible among Catholics is not without dangers.

Catholics are not ready to read the Bible without instruction and commentaries, he said.

Disagreeing was Bishop Szymon Keka of Skopje, Yugoslavia. He said the problem today is to insure the widest possible distribution of the Bible through inexpensive and easily readable editions. He noted, too, that some Catholic missionaries use Protestant edi-

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tions of the Bible because no Catholic editions are available.

It could only happen in Rome. Bishop Francis Abrahams of Asmara, Eritrea, missed the bus that was to take him and other Bishops to the council hall one morning. Unable to get a taxi, he hitched a ride. On arrival at St. Peter's he found out that his chauffeur was a member of the executive committee of the Italian Communist Party.

A layman finally had a say in the Vatican Council. He was Patrick Keegan of England, chosen by his fellow auditors to speak on the schema on the laity. He outlined the views of the auditors Oct. 14, a day after the council voted to end debate on the subject.

Permission for him to speak had been sought for more than a week and eventually the matter was referred to Pope Paul because council rules do

not permit interventions by any but the Fathers of the council.

Now it is considered possible that a representative pastor will be allowed to talk when the council debates the draft statement on the priestly ministry. A number of parish priests have already been invited to attend the council when the statement is discussed.

Among them are four Americans: Msgr. Walter J. Tappe, pastor, St. Rose's, Santa Rosa, Cal., and vicar general of the diocese; Msgr. Joseph E. Emmenegger, pastor, St. Andrew's, Delavan, Wis., and former superior of the graduate house of the North American College; Msgr. Gerard L. Frey, pastor, St. Francis de Sales, Houma, La., and director of the New Orleans CCD; and Msgr. Thomas B. Falls, pastor, Sacred Heart, Monaca, Pa., and director of the Philadelphia Legion of Mary.

Liturgical View

A Rule of Poverty In Church Building

MONTREAL — The archdiocesan liturgical commission has asked that a spirit of poverty guide construction and decoration of churches so that "a poor person should not be embarrassed" to worship in them.

The commission has issued a series of directives approved by Paul-Emile Cardinal Legé which states "the sacred always involves a certain magnificence, but when we consider the misery which afflicts so many human beings . . . all lavish expense in decoration is a scandal."

THE DOCUMENT includes a cautionary note on the "commercial aspect" of vigils; a warning against putting too many statues in churches; and a reminder that the construction of a church is the concern of the "Christian community" it is meant to serve.

"From the point of view of the pastoral life," said the

nine-priest commission, "it is desirable that those responsible for the construction of churches should undertake their work with the parishioners as a whole. This common undertaking will contribute to the building up of the Christian community which the church will gather together."

The church, the directives declare, is not the private affair of the pastor or the architect but rather should serve the community, the parish and the liturgy.

REGARDING decoration, the document notes that a modern Christian lives in "a world overrun by the visual" and thus has "less need than he once did of pictures in his church."

It recommends that the inspiration for interior decoration come from biblical themes and that such pictures as are used "excel in their artistic quality."

Doctrine Leads Obstacles To Unity, Says NCC Poll

NEW YORK (NC) — Differences in doctrine were listed as the biggest obstacle to Christian unity in a survey of Protestant and Orthodox leaders.

The survey was conducted during the December, 1963, general assembly of the National Council of Churches. Results were published in the council's biweekly publication Information Service.

Questions on a wide range of topics were put to 800 persons at the general assembly. The report on responses concentrates on the replies of the 260 official voting delegates in the group.

All were asked to list the three major obstacles to Christian unity. "Doctrinal differences" was placed among the first three by 69% of the dele-

gates. Other obstacles included:

Institutional competition, 47%; inertia, 42%; fear of loss of freedom, 37%; man's innate sinfulness, 24%; world cultural differences, 24%; vested property interests, 22%; opposition of some leaders, 19%; and distance in world setting, 5%.

Summary of Council's Schema on Apostolate

NCWC News Service

The lay apostolate schema aims at recalling the value and necessity of the laity's apostolic activity, at enunciating principles governing it and at providing pastoral directives which can make it more effective.

THE SCHEMA consists of an introduction and five sections. The first section is entitled "Apostolic Vocation of the Laity" and treats of the three aspects of this:

1. The laity's share in the mission of the Church.
2. The apostolic tasks which are the duty of each and everyone.
3. Training for the apostolate.

AT THE SAME time, an apostolic spirit must animate the whole of human activity, and it is by their lives that Christians are witnesses to the presence of Christ in the world. The poor should be the special concern of the apostolate and social conditions must be created which will make human life possible and easy.

Training in the apostolate comprises both spiritual and

This first section establishes the principle that all members of the Church must cooperate actively each in his own manner, in the mission of the Church, which is to continue the work of Christ on earth.

This is a summary of the schema on the lay apostolate as released by the Vatican Press Office. The schema has come under heavy attack in the Vatican Council as being "too clerical" in tone.

Cooperating in the salvation of all men is the honor and duty of each and every member of the Church and is accomplished first by prayer and personal holiness.

AT THE SAME time, an apostolic spirit must animate the whole of human activity, and it is by their lives that Christians are witnesses to the presence of Christ in the world. The poor should be the special concern of the apostolate and social conditions must be created which will make human life possible and easy.

Training in the apostolate comprises both spiritual and

doctrinal elements, as well as a knowledge of the social sciences, as far as this is possible. The hope is expressed that aside from parents, teachers, priests and catechists, specialized centers may be

opened to give more advanced training to laity.

THE SECOND section of the document considers communities and situations under five aspects:

1. Fields for the apostolate.
2. In the families.
3. In ecclesial communities.
4. In different milieux.
5. In groups with open membership.

The family exercises an apostolate through radiating its own example. It can foster preparation for marriage and assist its members and other families. It can also defend family rights.

Ecclesial communities refers to the parish and diocesan level of the apostolate, with the laity working closely with priests and Bishops, and also in interdiocesan activities, with a deep consciousness of belonging to the universal Church.

Christians living outside their country must remember that among men there must be a brotherly exchange in which each gives and receives. Catholics must promote whatever is true, just and holy in groups with mixed membership.

THE THIRD section deals with the aims to be achieved by the apostolate. This section distinguishes between the evangelization and sanctification of men and the Christian inspiration of the temporal order.

The laity has the duty to work for the conversion of men and to lead them to God. Especially in today's complex life, the laity's experience is important. The temporal order has to be penetrated thoroughly with the Christian concept by Christians who observe the moral law dictated by charity. The laity has a special role to play in this Christianization of the world because the hierarchy's action does not reach the temporal order directly.

THE SIX propositions which will be briefly discussed at

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A Welcome Shock

The changes that will be witnessed in the celebration of Mass in the near future will perhaps be a shock to many. Some disillusionment will be experienced if the reasons for the changes are not fully understood. The intensified program of instruction now being conducted in North Jersey is intended to make the change in our worship meaningful.

WHY DO WE HAVE to stand so long during Mass? Why can't I pray alone as I like? Why all the singing? These questions and others will make demands upon one's patience and charity until the full meaning of the new liturgy is appreciated and understood in its spiritual depth and in its community applications. The purpose of the liturgy changes is to promote a more meaningful worship for all the community. We are to enter into the practice of the liturgy ourselves so that we can become spiritually closer to each other by our common participation. When our voices join in prayer and praise to God with the man and woman next to us in the pew, there should develop an awareness of closeness that will engender a true spiritual concern for others. When we learn through the liturgy of the Mass what it is to be a member

of the family of God, a stronger Christian spirit of charity should be vitalized in our lives. The Mass is something that deeply affects the ordinary everyday life of our people. It is not just our personal weekly celebration of worship. It is the sacramental action of the whole community of the Church worshipping God. To be a vital spiritual influence on Christian living, it must make us personally rethink the truths of faith every Sunday and carry them into life.

MOST OF US never gave a thought to the fact that we personally at Mass were supposed to be taking part in the great redemptive act of Jesus Christ. We were not impressed by the Mass as the supreme act of God's love. There was even a lot of boredom in the pews because we did nothing and said nothing. The objective of the liturgical renewal is not just to substitute one ritual for another. It is to make us aware of our unity in Christ through our unity in worship so that we may convert our lives through liturgical participation to a higher level of Christian life. The change, when it comes, should be a pleasant shock.

Fire Exists for Burning

Saints cross a mission office threshold every day. Some come in person. Others write letters. Some are Bishops, priests, Sisters. Some are lay folk whose generosity is amazing. All of them love the missions.

THOSE PEOPLE impose crosses upon themselves out of love for the poor of the world and for missionaries who serve Christ in the poor. They are those who save pennies or dimes — or tips — to help propagate the Faith throughout the world. They are the patient and resigned sick people who suffer that the Lord might give strength to the missionaries. They see sacrifice as the final test of a vital faith.

People whose interest in Our Lord is merely intellectual have never known the Heart surrounded by flames revealed to St. Margaret Mary. As Dore, upon finishing a picture of Christ, said, "I should have painted Him better, if I had loved Him more."

As Archbishop Boland has expressed it to us from Rome, "As a result of the ecumenical council, a new missionary

spirit is sweeping throughout the Church. The vitality of the Church and the holiness of our people will be measured by the sacrifices which we make for the support of missionary work."

Our people make great sacrifices. They don't give money — they pour in love. They echo St. Paul, "With us, Christ's love is the compelling motive and this is the conviction which we have reached."

THE WORLD-MISSION belongs to us all. To deny it is to deny Christianity. Like the Good Shepherd, we reach beyond our flock. As Emil Brunner put it, "The Church exists for mission as fire exists for burning."

What has marked our mission spirit of the past must be kindled anew. By our Baptism and our Faith we are committed to cast fire upon the earth. . . . To scour the world with love of God. . . . By our membership in the Pontifical Society for the Propagation of the Faith we can sustain the world-mission by our sacrifices and prayers and support its physical needs by our material means.

Let-Me-Alone Morality

"Will it get in the paper?" "Why are you picking my son?" These two questions most frequently heard by judges and policemen in respectable suburban communities provide at least one answer to juvenile delinquency in those areas.

The standards for juvenile morality are being determined by the standards of their parents. It is not the crime or the misdemeanor which matters but the publicity attendant upon it. It is not the need for correction which concerns the parents but the need to escape social censure. It would be foolish to blame juveniles for a pattern of life which has been established by their parents.

THE SHOCKING DISCLOSURES in Darien, and in other Westchester communities, are most shocking in the fact that they might have been made five or ten years ago. A conspiracy of respectability entered upon by parents, police, and judges has veiled delinquencies for a decade. Sociologists have coined the term "hidden delinquency" to describe the drug addiction, the drunkenness, the senseless vandalism, the petty pilfering, and the significant stealing which has been a constant activity for many suburban juveniles.

In this kind of terminology "hidden"

means either "unreported," "uncensored," or "unpunished." It also means "uncorrected." The American mentality has established a kind of laissez faire morality which resents any attempt at dictation and quickly repulses any attempt at moral interference. It is this mentality which has inspired parents to quick outrage when their offspring are brought before the local magistrate. It is this same mentality that equips the adolescents with a brazen indifference to law and order.

PARENTS WHO LIVE by this let-me-alone morality have spawned the same concept in their children. These parents have failed not in affection but in devotion. They have fulfilled but one part of their parental obligation by caring for their children but not cherishing them.

"Spare the rod and spoil the child" may sound a little off-beat today but it is the counsel of an inspired writer expressing not only human but Divine wisdom. Parents who cosset without correcting, who caress without chastising, are parents only on a part time basis. They are anxious for the material well-being of their children but not the spiritual. That is why there has been silence in Darien.

Christ's Talks Bring Anger to the Pharisees

By FRANK J. SHEED

The three months which ended with the raising of Lazarus, Our Lord spent almost entirely outside Judea, most of it in Perea. In Jerusalem, His enemies would certainly slay Him. When the death of Lazarus called Him back to Bethany, only a couple of miles from Jerusalem, Thomas reminded the other apostles that Christ was going to His death.

Under Herod, He was safe enough, for the tetrarch had no interest in the teachings which the Pharisees hated. Nor had the Carpenter attacked Herod's scandalous marriage to his brother's wife. Still he might very well have felt happier to have Jesus preaching elsewhere.

This may have been behind the warning brought by some Pharisees: "Depart, for Herod has a mind to kill you." Our Lord's reply was "Go and tell that fox I cast out devils and do cures today and tomorrow and the third day I reach the end."

Meanwhile He was busy underlining those elements in His teaching which were most certain to madden the Pharisees. They had planned His death a long time: He gave them no excuse for a change of mind. Some things He said were harmless enough — "You cannot serve God and money."

BUT THERE were more serious things. He went on healing the Sabbath.

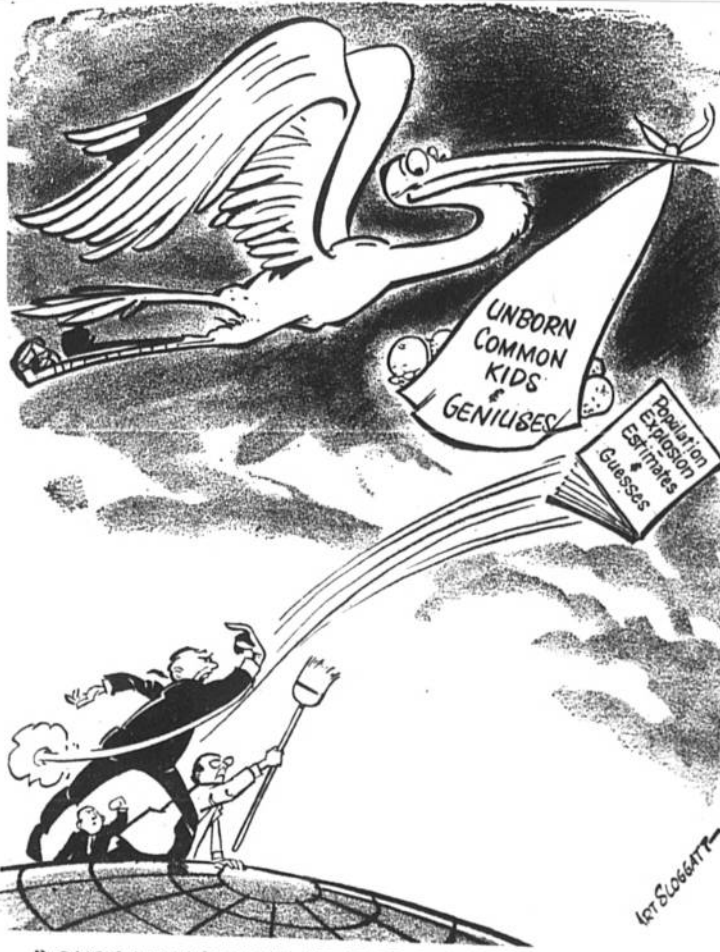
He told the parable of the Pharisee and the Publican. The Pharisee was not described as a bad man, only too pleased with himself. Our Lord did not say he had gained condemnation by his vain boasting in the Temple, only that the Publican had been justified more.

Far worse was the reiteration of His teaching that the Jews had forfeited their place of eminence, and that Gentiles would be their equals in the Kingdom. No phrase more surely sealed His fate than "There shall be weeping and gnashing of teeth, when you shall see Abraham and

Isaac and Jacob and all the prophets in the Kingdom of God, and you yourselves thrust out. And they shall come from the East and the West, and shall sit down in the Kingdom of God. And they are last that shall be first; and they are first that shall be last."

THE SAME truth was embodied in the parable of the Laborers in the Vineyard, in which those who came at the 11th hour received the same payment as those who had been there from the beginning. In the Old Testament, the vineyard was the established figure of Israel. And the Lord of the vineyard was God.

Yet even this parable did not carry the shock of one He was to give some weeks later, which told how the Jews, with the vineyard left in their charge, had failed in their duty and ended by killing the Lord of the Vineyard's Son. Just three days after the parable was uttered they did kill the Lord of the Vineyard's Son.



"SHOO! THIS LAND IS OUR LAND!"

Chile—'One Slim Hope' Left in South America

By REV. ANDREW M. GREELEY

Despite the predictions of many, Latin American "experts," the people of Chile did not become the first in the free world to elect a Communist government last month. On the contrary, they became the first in the world to elect by a virtual landslide a government totally committed to Catholic social teaching.

We North Americans may find the government of President Eduardo Frei hard to live with. He may be less a Marxist than the candidate he defeated, but by American standards he is certainly a radical.

THE CHRISTIAN Democrats of Chile are revolutionaries; they know the problems of their country cannot be solved by half-way measures. Yet they are revolutionaries whom we must back because they represent the one slim hope that seems to be left in Latin America.

The history of the Chilean revolution will make fascinating reading. The clergy played their part so well that some observers claim that, despite the presence of a number of clerical reactionaries, the clergy of Chile may be the best in the world.

The young people who have been trained in the YCW and the student movements provided the backbone of the revolution. The social research and planning of the Centro Bellarmino have furnished much of the direction.

It is still a very young revolution, much less than a decade old and it has succeeded against odds that looked overwhelming only two or three years ago.

Anyone who encounters the young people who are part of Chile's Christian Democracy cannot help but be impressed by their zeal, their balance and their vision. They will need all of these qualities in superabundance if they are going to overcome the gigantic obstacles they still face. It seems most unlikely that they can do it alone.

ONE IS NOT sure how much help they are going to get from the United States. The Alliance

for Progress was among the many things apparently struck down by a madman's bullet in Dallas. Whatever else may be said of the many accomplishments of the present U.S. administration, its performance in Latin American problems has been less than spectacular. What will happen when the Chilean revolution does something which displeases American businessmen is not pleasant to consider.

There has been much wringing of hands within American Catholicism over the plight of the Church in South America. But with the exception of the

determined efforts of a very small group, little has been produced thus far besides talk. If the North American Church is going to provide the help needed in South America — and especially in Chile — the support both in money and personnel must be massive.

The institutions through which this support must flow, the people who can organize it, the programs by which it can be implemented — all of these are what is lacking is an awareness by the vast majority of us of the nature of the problem — and of the opportunity.

The Press Box With a Song In My Heart

By JOSEPH R. THOMAS Managing Editor

I can hardly wait for congregational singing to become the rule at Mass. It will relieve a sense of frustration that has been dogging me all these years since grammar school, when congregational singing was the rule at the children's Mass.

That is, it was the rule for everybody from fourth grade up — except for me and two other fellows. Sister was very sympathetic, of course. God does not distribute talent equally, she explained. No doubt we had some talents; the other children did not have, she said. Dubiously, I think.

I LOVED to sing, you understand. But it seemed nobody else could stand it. Especially the music teacher. And so it was at her suggestion that I was "excused" from the Friday practice sessions along with two classmates and asked to be silent on Sunday.

It wasn't only that we were lousy singers. We were loud, she said. We threw the whole group off key, she said. Imagine that — three of us throwing 700 kids off key! I like to think it's because we simply had more zest for it. We were hearty singers, alright.

Well, eventually they let us back into practice. Yes sir, we could sit in the back pew and listen. Sister Pauline — she was wonderful — had something to do with that. It happened right after the "incident." That's what they called it in school. I don't know why. It was an accident, really.

AFTER ALL, it doesn't take an hour to clean blackboards. You see, that's what they decided we should do during practice. By golly, we did a fine job, too. Everybody said that. But there was this time left over. And there were these erasers. Well, we had to do something, didn't we? And anyway, we generally caught them.

Besides, how were we to know they were going to cut practice short by 15 minutes that day? Still, I think Sister

might have caught it. Yes, I think she would have had a good chance at it. That is, if she hadn't been startled. Of course, you can't blame her for that, what with the shouting that went up when we saw the shadow near the door. We tried to warn Edw . . . I mean, two of us thought it might look somewhat better if we appeared to be studying, you see.

Gosh, I don't think I've ever heard anything as horrible as that awful mushy "whump" of eraser against wimple.

Well, maybe they wouldn't let us sing, but it was something, just being back at practice, I'll tell you, because for awhile there was all this wild talk going around among the kids — you know how kids are — about expulsion and what not and so we were pretty scared, alright.

LATER, opportunities to sing did come along. There were high school assemblies where a hearty voice always seemed welcome, especially for those marching and cheering songs where a good "bumn, bumnn" or a rousing "Fight!" were called for here and there.

And then there were parties and picnics where like-minded souls could get together and nobody was too particular, what with the racket and everything, as long as you knew the words and came in loud and strong on the chorus.

But these just weren't the same. I mean, how would you feel if you had to carry around within you the awful knowledge that you had been forbidden to sing in church and the ban had never been lifted? Okay, so it's not like being excommunicated. Still, you feel like you're under some kind of a cloud, like if you wanted to become a priest they wouldn't let you unless you agreed never to sing a high Mass.

But now I have been rehabilitated. The Bishops of the Church have clasped my cause to their bosom. They are asking me to sing once more. I hope the Church is ready for it.

The Question Box Asks if 'Miracle' Is Authentic

Readers desiring to have questions answered in this column may address them to: The Question Box, The Advocate, 31 Clinton St., Newark, New Jersey 07102.

Q. My Italian in-laws had often told me of the "miracle" of San Gennaro's blood which liquefies several times each year. Now I see a news item to this effect in the Sept. 19 issue of a New York paper. Is this a fact, a real visible miracle? Or is it just another instance of Mediterranean religious exuberance?

A. It is an actual fact that on several appointed days each year (one in May, the other Sept. 19, the liturgical feast of San Gennaro) throngs of people, both local residents and tourists, crowd the Duomo of Naples expecting to witness an unusual phenomenon. The center of interest is the alleged liquefaction and even bubbling of the ordinarily dry and solid substance contained in a small glass phial preserved in an elaborate silver reliquary.

The crucial moment comes when the phial is placed within sight of a relic of what is reputedly the head of the holy martyr, St. Januarius. The phial supposedly contains the blood of this holy Bishop of Benevento, who was martyred during the persecution of Christians by Diocletian.

Sometimes the crowds are disappointed; more often than not, they attest this phenomenon as eyesitiness. Is it a fact? All, even the most skeptical, seem to agree that actual liquefaction often has taken place countless times in the past 400 years.

Is it a miracle? The Church has never, to our knowledge, made an official pronouncement on the nature of this phenomenon. Perhaps it can or could be explained by purely natural chemical and atmospheric causes. But, of course, it is not absolutely to be excluded that the liquefaction is somewhat of a more direct intervention of God to strengthen the faith of the witnesses. We simply do not know with any real certainty.

A healthy Christian attitude towards the alleged "miracle of San Gennaro" is to claim neither miracle nor fraud, neither theophany nor Mediterranean exuberance; but simply to reserve any final judgment on a situation which can never be absolutely certified as to its authentic nature.

course will provide suggestions of good Catholic reading tailored to her particular interests and needs. Other readers should keep this Home Study Course in mind for future reference. In the event a similar situation is uncovered.

Q. With regard to the Eucharistic fast, I would like to ask a clarification on the use of alcohol-based medicines by sick people. May they take such medicines only up to an hour before receiving Holy Communion, or are there no restrictions whatever?

A. The present Eucharistic fast law of the Church allows anything that is truly medicine (liquid or solid) to be taken at any time by the sick person before receiving Holy Communion. No restriction is made regarding the quality or content of the medicine, whether it be alcoholic or non-alcoholic, so long as it is truly medicine. It does not break the fast whenever it is taken.

Q. Just what obligation of obedience does a child have towards his teachers in school? I am concerned with this as a matter of conscience and not the school board regulations.

A. Children in school owe their teachers an obedience comparable to that owed their parents at home. The reason for this parallel obligation is found in the implicit agreement between teacher and parents to the effect that the former takes the place of the latter as the children's superiors during the actual school hours. We are presuming, of course, that the teacher remains within reasonable and moral limits of command.

Hence, the relationship between teacher and pupil is founded in the agreement between teacher and parents. And the child must in conscience respect this relationship. Ridiculing and tormenting teachers and disobeying them in matters of discipline and study are areas in which the child must exercise responsibility commensurate with his age and condition. Willful deflections certainly become matters of conscience.

October Intentions

The Holy Father's general intention for October is:

That the problems presented by the growth in world population may be solved according to charity, justice and divine law.

The mission intention recommended to the Apostleship of Prayer by the Pope is:

That interest in the missions may increase in Catholic countries.

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"I thought we covered her operation last week."

Editor:
Recently your newspaper published an editorial entitled "Past Time For A Change" (Aug. 16).

The editorial indicates a lack of knowledge of the problems of law enforcement agencies in the field of narcotic addiction. It indicates that we in the U.S. should adopt a so-called British system in the treatment of addicts. There could be no greater mistake.

A somewhat similar system for the treatment of addicts was adopted in the U.S. in the early 1920s. Even Newark had such a clinic. However, in a very short time, every clinic was discontinued because this was not a true treatment of addiction.

The narcotics evil is spreading for many reasons, most of which law enforcement agencies can do nothing about. Indeed, in Newark we estimate that more than 50% of the crime is committed by addicts. It is even more alarming when we realize that the addict is becoming increasingly violent and is committing armed robberies and even murders.

The problem of narcotic addiction is international. The federal government should increase its staff of narcotic agents to at least 500, instead of the approximately 200 which are scattered over the world now.

Locally, there is a drastic need for positive action. In New Jersey we must pass mandatory legislation compelling judges to sentence persons found guilty of the illegal sale of narcotics to long terms in jail.

We can no longer afford the policy of being soft and sympathetic to the addict and the pusher.

Since January, 1964, the members of the Newark Police Department have arrested 65 individuals for the illegal sale of narcotics. Almost every person was arrested on more than two separate counts. Almost every one had a long police record.

Out of the 65, our judges saw fit to send 33 to state prison, while giving 32 five years pro-

hibition. Out of the latter 32, Newark Police have re-arrested three for illegal sales, four more for other narcotic charges.

I do not impugn the integrity of our courts, but I do maintain that they have mistaken knowledge concerning addiction. It is about time that we thought about our own children.

Whenever two or more young people become addicts in a neighborhood, within six months 25% of the young people in this neighborhood become addicts too. Such an appalling loss need not be.

Becoming sympathetic to the plight of the young addict (and indeed who isn't?), we forget that every American has the right to be secure in his person and in his home against personal attack and loss of his property.

But condoning the addict and sympathizing with him makes more crimes inevitable. Wherever mandatory sentences have been given there has been a strong curtailment of the problems of addiction.

It is my personal feeling that the state legislature must pass legislation which will put anyone who sells narcotics behind stone walls. It is also the feeling of law enforcement agents that rehabilitation programs paid for by the state should be put in motion immediately.

Dominick A. Spina
Police Director
City of Newark

End Parades, He Suggests

Editor:
We have heard a lot about bringing the Church up to date, and the council in Rome is doing a good job in this respect. Today I had the opportunity of witnessing something which is definitely in

Letters to the Editor

The name and address of the writer must be included in a letter intended for publication, but they will be withheld if requested.

need of being brought up to date, the Holy Name parade. The parade in the Oranges was probably very little different from that of the other areas of the archdiocese and the Diocese of Paterson. The groups of people along the route were painfully small, and certainly far below the number which will appear in tomorrow's newspaper. Some parishes seemed to have a good representation but they were so few that they stood out. It is a pitiful sight to see a parish with 4,000 families represented by a mere 200 men.

As one priest put it so well, we used to march to show our strength, but now all that we show is our weakness. The purpose of the Holy Name parades was to demonstrate to a hostile area the great strength and devotion of the men of the Church. In that time, we Catholics were definitely the underdog, and had to show our muscles by massive demonstrations.

We no longer need such show of force, and thank God for that. The parade mentality is dying out. It has served its purpose and let us put it to rest while we can still hold our heads high in pride for all Catholic men united in this manner to show their strength and their devotion to the Name of Jesus.

Now there is need of a new approach, and perhaps a Holy Hour attended by all the men of a parish in their own church would attract more men and their families, and win greater graces from God. At the very least let us hear some discussion about these things. We spoke of the bands outnumbering the marchers for many of the parishes. Each of those bands costs from \$250 to \$300. They are not the only expenses either. There are the flags, the flowers, the decorations and reviewing stands,

the enormous cost to the men and the societies for those outlandish and outmoded monkey suits.

All of this money could be put to much better use. For instance, this Sunday is Mission Sunday, and I am sure that the Missions could use \$75,000 extra. That's a lot of money, but a conservative estimate of what all the expenses for the Archdiocese of Newark and the Diocese of Paterson amount to. It's a lot of money and it isn't getting us the way we use it now.

Pat Flynn
Verona

Wants to Visit The Seminary

Editor:
Three cheers for you. Your Press Box article ("Reaching Out for Vocations," Oct. 7) hit a note that should be heard all over New Jersey.

Can our own archdiocesan seminary be opened to the people, at least on Sundays?

Donald J. Costello
Jersey City

Editor's Note: A spokesman for Immaculate Conception Seminary points out that more than 1,000 boys visiting under parental, Serra and parish sponsorship are welcomed at the seminary annually.

God's Plan For Planners

Editor:
I am impressed by Frank Koch's letter (Sept. 24), so typical of today's America. It is so business-like, so scientific, so well-balanced and calculated. I am reminded of an insurance company's ad: Get a good economic base, calculate the needs of the mother, father and children; and decide the number of offspring accordingly. How wise and how prudent.

Unfortunately, "God has chosen what the world holds foolish, so as to abash the world. God has chosen what the world holds weak, so as to abash the strong. God has chosen what the world holds base and contemptible, nay, has chosen what is nothing, so as to bring to nothing what is now being..." (1 Cor. 27-28).

Who are the foolish, the weak, those held as base and contemptible today by this world of ours? Animals more than ever, they are the parents of large families who depend upon God's providence when their means fail, and who have some confidence in the Lord's words about not fretting over food and clothing. Yes, and I am sure that we will see the day when these chosen ones of God will truly bring to shame the wise and prudent family planners.

George Selnow
Hingham, Mass.

\$8.5 Million Aid

VIENNA (NC) — Austrian Catholics have contributed more than \$8.5 million for aid to underdeveloped countries in the past year.

God Love You

Mission Sunday Appeal Is for Poor of the World

By BISHOP FULTON J. SHEEN

The Holy Father has declared that this Sunday, Oct. 18, be observed as Mission Sunday throughout the world. How we wish that every U.S. Catholic could be here with us in Rome to hear Bishops from all parts of the world tell of the conditions in which their people live.

Perhaps then, each of you would be inspired to help the Holy Father right the glaring imbalance between us and our impoverished brothers.

It is almost impossible for us who live in the U.S. to grasp the horrors, anguish and emptiness of stomachs and hearts in the slums of the world. Two hundred million Indians live on less than \$3 a month; their diet is rice and pepper water once a day.

Each year, 15 million more Chinese and six million more Indians are born into these conditions. If this increase continues throughout the world, within 40 years more than 75 out of every 100 people on earth will belong to underdeveloped nations.

THE FUTURE of the U.S. depends not upon its economic growth, but upon the aid that Christians as well as taxpayers give to these people. Nor is this only an economic problem; it is a moral and

spiritual problem of our age. Is it not over our civilization that Christ weeps and says: "Would that even today you knew the things that were for thy peace?" His tears are shed over the Cain within us; over the unsuspecting, unheeding cities; over the parishes and dioceses of our civilization; over each individual who asks with indifference: "Am I my brother's keeper?"

MISSION SUNDAY is the only day in the year when we are asked to aid Christ in every part of the world.

Remember, anything you are asked to sacrifice is small in proportion to what missionaries and even your brother Catholics are suffering. No one else is bidding for the heart of the world except the Heart of Christ. Help us.

GOD LOVE YOU to R.W.B. for \$350: "I have seen poverty in Asia and India. Believe me it is something. This year I did not go on a cruise and so I can give \$350 directly to the Holy Father through you." To B. MacN. for \$5: "I quit smoking about two weeks ago and am sending the money I would ordinarily have spent on smokes to help someone use it as a necessity and not as a luxury." Cut out this column, pin



Mass Calendar

Oct. 18 — Sunday, 22nd Sunday after Pentecost, 2nd Class, Green, Gl. 2nd Coll. (under a single conclusion), Propagation of the Faith; 3 S. Luke, Cr. Pref. of Trinity.
Oct. 19 — Monday, St. Peter of Alcantara, Confessor, 3rd Class, White, Gl. 2nd Coll. C (P), Common Pref.
Oct. 20 — Tuesday, St. John Cantius, Confessor, 3rd Class, White, Gl. Common Pref.
Oct. 21 — Wednesday, Mass of previous Sunday (22nd after Pentecost), 4th Class, Green, No Gl. or Cr. 2nd Coll. St. Hilarius, 2 S. Urusla and Companions, Common Pref. Or: St. Hilarius, Abbot, White, Gl. 2nd Coll. 2 S. Urusla and Companions, 3 C (P), Common Pref. Or: St. Urusla and Companions, Virgins, Martyrs, Red, Gl. 2nd Coll. St. Hilarius, 3 C (P), Common Pref.
Oct. 22 — Thursday, Mass of previous Sunday, 4th Class, Green, No Gl. or Cr. Common Pref.
Oct. 23 — Friday, St. Anthony Mary Zavier, Bishop, Confessor, 3rd Class, White, Gl. 2nd Coll. C (P), Common Pref.
Oct. 24 — Saturday, St. Raphael, Archangel, 3rd Class, White, Gl. No Cr. Common Pref.
Oct. 25 — Sunday, Our Lord Jesus the King, 1st Class, White, Gl. Cr. Pref. of Christ the King.
Key: Gl. Gloria; Cr. Creed; C from the Vatican Mass of Holy Spirit; N Archdiocese of Newark; P Diocese of Paterson; Coll. Collect; Pref. Preface.

Can the Council Change Catholic-Jewish Relations?

By REV. JOHN B. SHEERIN, C.S.P.

No council document has been greeted with such paeans of praise as has been addressed to the statement on the Jews. Even those few Bishops who objected questioned not the substance, but the document's timeliness in relation to the Arab-Israeli quarrel.

There is every reason to expect that the final vote will be an overwhelming endorsement of a strong condemnation of anti-Semitism and expression of esteem for the Jews.

What will be the practical effect of this statement on Catholic-Jewish relations in the U.S.? It will mean that no Bishop will give his imprimatur to any Catholic-textbook containing references to the Jews as "deicides" or "Christ-killers." The statement will have an even more positive and significant effect: Catholic-Jewish dialogue will really come alive here.

THE FOCAL point of this dialogue will be what we call "salvation history." Hitherto we have tended to think of our religion as blossoming suddenly on Pentecost without any roots in the past. But "salvation" is from the Jews, as Scripture says, Christ came not to destroy, but to fulfill.

Previously we have engaged in ecumenical dialogue with Jews almost exclusively on civic and social problems that are sources of interfaith tensions. Now we should discuss the common religious heritage we share.

AT THE SECOND session of the council, Pope Paul granted an audience to non-Catholic observers. On that occasion, Prof. Skydsgaard, a Lutheran observer, addressed the Holy Father.

"The more we advance in the hidden and paradoxical history of the people of God," he said, "the more we begin really to understand the Church of Jesus Christ, both in its mystery, its historical existence and its unity."

Pope Paul replied: "These developments, which you pray for, of a concrete and historical theology centered round the history of salvation we willingly support, as far as we are concerned, and the suggestion seems to us highly worthy of being studied and further investigated."

MANY TALKS on the Jewish statement revealed a keen awareness of the Church's debt to the Jews. Cardinal Cushing said:

"... we sons of Abraham according to the Spirit must show a special esteem and particular love for the sons of Abraham according to the flesh because of this common patrimony. As sons of Adam they are our brothers; as sons of Abraham they are the blood brothers of Christ."

The document itself notes not only that Christ, Mary and the Apostles were Jews but also that the Church itself can never forget that she is a continuation of the people with whom God established the Covenant and to whom He entrusted the revelation of the Old Testament.

Sociologically the statement will help put an end to anti-Semitism among Catholics. Ecumenically, the document will be encourage and stimulate Catholic-Jewish dialogue.

Forty Hours

Newark

Oct. 18, 1964

22nd Sunday After Pentecost
Church of the Epiphany, 247 Knox Ave., Clifside Park
Our Lady of All Souls, 209 Fourth Ave., East Orange
St. Joseph's, 110 Telford St., East Orange
St. Leo's, 328 Market St., East Paterson
Sacred Heart, 403 Spring St., Elizabeth
Sacred Heart, 246 Hudson Pl., Hudson Heights
St. Paul's, 14 Greenville Ave., Jersey City
St. Theresa's, 541 Washington Ave., Kenilworth
Immaculate Conception, 30 N. Fullerton Ave., Montclair
Mt. Carmel, 102 S. Center St., Orange
Annunciation, 50 Midland Ave., Paramus
St. Joseph's, 488 Saddle River Rd., Saddle Brook
St. Joseph's, 680 Palisade Ave., West New York
Assumption, 156 2nd Ave., Wood Ridge

Oct. 25, 1964

Fest of Christ the King
St. Francis Xavier, 243 Abington Ave., Newark
St. Michael's, 172 Broadway, Newark
Boynton, 499 Belgrave Dr., Kearny
Our Lady of Mt. Virgin, 188 MacArthur Ave., Garfield
Our Lady of Grace, 400 Willow Ave., Hoboken
St. Paul the Apostle, 904 Stuyvesant Ave., Irvington
Christ the King, 788 Ocean Ave., Jersey City
St. Elizabeth, 179 Hissa St., Linden
Our Lady of the Valley, 150 Valley St., Orange
St. Anthony's, 615-6th St., Union City

Oct. 25, 1964

22nd Sunday After Pentecost
St. Anthony's, 278 Madison Bridge Ave., Hawthorne
St. Vincent's, 26 Green Village Rd., Madison
Holy Trinity, 228 Harrison St., Passaic
St. Nicholas, 133 Washington Pl., Passaic
Oct. 25, 1964
22nd Sunday After Pentecost
St. Clare's, 25 Alwood Rd., Clifton
St. Margaret's, 4 Sussex Ave., Morris-Town
Christ the King, New Vernon
St. Michael's, 79 Cross St., Paterson
St. Theresa's, 80-10th Ave., Paterson



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Jim Brown And Love

By JOSEPH A. BREIG

"The white man has forced me to be prejudiced against him," says Jim Brown, full-back of the Cleveland Browns, in his coming book, "Off My Chest."

Brown's comments about the interracial situation — despite the resentment contained in them — strike me as being on the mid side — especially in the light of later statements in which he clarified his meaning.

Given his experiences, I am afraid that my own reactions would be much angrier.

ALL THE SAME, I must disagree with Jim Brown, both as to fact and as to philosophy. He said the "basic attitude" of the Black Muslims towards whites "is shared by almost 99 per cent of the Negro population." This would mean that Negroes would not want to be friendly to whites. I have not found it so. Over the years, I have struck up acquaintance with hundreds of Negroes (as with whites) while waiting for trains or buses or

street cars, or on various public occasions. Almost invariably, these Negroes have been more than courteous and cordial; they have been warmly friendly.

BROWN IS skeptical about the non-violent methods of Dr. Martin Luther King, great Negro civil rights champion who was warmly received by Pope Paul VI. Brown wrote: "Personally I cannot believe that freedom will be won through love. I cannot love a man who clouts me."

Jim Brown is mistaken. Of course we can love people who clout us; we go through life understanding — and asking forgiveness for our own clouts. The wisdom of Christianity — the wisdom of Martin Luther King — sees that the real, permanent, constructive victory for the better — are won by winning the other fellow to your side by patience and persuasion, because you happen to be on the right side, the rational side.



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'Openness to Change' Vatican II's Claim to History

By ANNE BUCKLEY

DARLINGTON — The ecumenical council of the 1960s rules on laymen and liturgy, collegiality and the diaconate, Scripture and Tradition, and is looked toward for statements on parenthood, poverty and peace.

But what does it all mean in the context of history? How important is Vatican II and how pivotal a place will it assume in the annals of Christianity?

"IN ITS SPIRIT of openness to change, Vatican II is one of the truly significant gatherings of Church history," declares Church historian Msgr. Henry G.J. Beck. "Very few ecumenical councils of the past have manifested this spirit."

Msgr. Beck, professor of Church history at Immaculate Conception Seminary, recently returned from Rome where he attended all meetings of the council during the first three weeks of the third session, Sept. 14-Oct. 2.

He ticked off the characteristics of Vatican II which add up to its "striking openness to alteration" —

• "A renewal of our priestly youth . . . Vatican II is returning the Church to its sources, an indication that the Church is only at the beginning of its apostolate, that we are still the primitive Church with many centuries to go, with a long life still ahead."

• "An authentic and sincere willingness to come into contact with the non-Catholic world . . . The Holy Father opened both the second and the third sessions by asking forgiveness for the faults of the past and extending forgiveness to those who have harmed us. The greatest problem separating the Christian community in the past 400 years has been that neither side was willing to budge an inch . . . The only way to begin is to say we are sorry for what we have done to hurt you."

• "A true and genuine dialogue with the world at large . . . This is evident in Schema 13, the Presence of the Church in the Modern World, soon to be discussed. It says to the world, 'We understand your problems, we sympathize with them, we have something of an answer.' If the council did nothing else but Schema 13, I would be satisfied."

WRAPPING THE whole package up, in the view of Msgr. Beck, is "the willingness of the Holy See to have all this happen."

"If this had been the pontificate of Pius IX,

100 years ago," he explains, "there would certainly have been a brake on this spirit. Today we have the Bishops so attuned to the Holy See, and the Holy See so attuned to the Bishops, and both so attuned to the world . . .

"There is no question that the stupendous majorities by which the council votes are being carried indicate the working of the spirit of God."

Reminded that there are people who fear the very attitude toward change which he sees as the triumph of the council, Msgr. Beck said gravely, "I have the deepest sympathy with people who feel that way. But I also feel that such fears reflect a lack of confidence in the Holy Spirit."

"The majorities of the Bishops are in favor of these alterations. The Holy Spirit is speaking through these good men. I as a Catholic cannot question this overriding opinion of the Bishops. I must enlarge my mentality to be as big as theirs."

"If there were any indication that great multitudes of Bishops or the Pope were disturbed about the changes, then I would say, 'Go slowly.' But now I make an act of Faith and say if God wants it, I want it."

HISTORIAN BECK used four phases of council activity to dramatize Vatican II's interesting refocusing of Church history. "It all looks like innovation, but in reality it is the behavior of the earliest Christians," he commented.

"The re-evaluation of the episcopacy as a collegial body certainly represents a change in attitude. But it was also a very prominent reality at the ecumenical council of 50 A.D."

"The restored diaconate is a most significant change. Yet the function of deacons was clearly outlined in the Acts of the Apostles."

"The re-evaluation of our phraseology of Scripture and Tradition is a change. In the last 400 years theologians have been inclined to separate Scripture and Tradition, and now the council is welding them together, placing Scripture within Tradition. But this re-understanding harks back to the early apologists, like Irenaeus of Lyons writing in 180 A.D."

"Finally, the assigning to a layman of an important role in the Church — a change certainly over the last 25 years. But the apostolic labor of the layman dates back to the very Epistle of St. Paul, where the community is addressed as bearers of the message of Christ by their witness and their life."



MSGR. HENRY G. J. BECK

While some fear a "watering down" then, Msgr. Beck points out, "the reality is a return to the attitudes of Apostolic Christianity" with adaptation of the details to modern times, as in the concept of collegiality which broadens the old concept of local councils of Bishops to provide national hierarchies.

AGAIN IN THE matter of Catholic overtures to the non-Catholic world, Msgr. Beck had grave words for those who complain of Vatican II's liberal spirit. "Beggings forgiveness, as Pope Paul did, is authentic Christianity . . . 'Forgive us our trespasses . . .'" he said. "To complain about our seeking forgiveness is to complain about our Christlikeness."

"If we are to see the day of unity Christ desired for us, it must begin by an opening of our heart. In this matter the Spirit of Christ shines forth from the Vatican Council."

Asked what the Church has to apologize for, Msgr. Beck had definite answers from history. "If we had been more attuned to our brothers

of the East in the 11th century, and to our Protestant brothers in the West in the 16th century, both schisms could have been avoided."

"We have to apologize to our brothers of the East for having been hasty in the excommunication of Michael Cerularius in 1054."

"To the West we must apologize for the decadence that came into Catholic life in the late Middle Ages. For not letting our Protestant brethren see the Gospel in our behavior. For failure to be open to suggestions made by them at the beginning of the schism — suggestions on the vernacular in the liturgy, on the central place of Scripture."

"It wasn't all our fault, but if we make this reparation now, our brethren will see that they were wrong. It will be the catalyst in breaking down the great barrier that exists among us."

IT IS FOR THIS reason that Msgr. Beck calls Pope Paul's return of the relic of St. Andrew to the Orthodox "one of the truly significant acts of the third session." With the historian's diligence for detail, he recalled the public veneration of the relic by the Pope and the council Fathers, the two days of veneration in a church of Rome, Pope Paul's letter written in Greek (the first by a Pontiff in that language in 500 years) which accompanied the relic to Patras, and even the selection of a Greek airline to carry it.

"All these things touched the Orthodox deeply," he said. "It was not a Church grudgingly returning the relic, it was a Church giving its heart with the head of St. Andrew."

Msgr. Beck predicted: "Pope Paul's January visit to Jerusalem and Patriarch Athenagoras, and this September's return of the relic will, 100 years from now, be seen as the beginning of the rapprochement between the Church and the East."

THE MOST PIVOTAL thing, historically, about Vatican II's dialogue with the world at large would seem to be Msgr. Beck's observation that "the Church has never had an opportunity to face the modern world in an ecumenical gathering."

"Despite the fact that we had a council 100 years ago, it didn't reassess our practices. It was purely a doctrinal council," he explained. "The last time we did anything about our practices was 400 years ago at the Council of

Trent, and the Church was still in the Middle Ages then."

The schema on the Presence of the Church in the Modern World "is a document that embraces all that is current in Mater et Magistra and Pacem in Terris, the totality of human life," Msgr. Beck said with undisguised enthusiasm. "It embraces the Church and its relationship to man, to culture, to economics, to the emerging nations, to the community of nations; the Church and its attitude toward war, toward the family and the problem of birth."

On the latter, Msgr. Beck predicted that the schema will "discuss birth regulation without going into the mechanics" — meaning that there would be no council decree on the legitimacy of the progestin pill to control fertility — but he added that Catholics will not be "left up in the air" on the matter. "A papal commission has been studying birth regulation and it is quite possible that it will issue a statement at the close of the council."

Msgr. Beck praised "the simplicity in which Schema 13 is written," noting that "as soon as you start reading it you feel you are on the same wave-length as the man in the street . . . Discussion on the council floor will only make it more relevant, more clear."

"It is a real effort to come into comprehensive relationship with people who otherwise have no interest in Christianity. Like Pacem in Terris, the whole world will hear it," he said.

ASKED IF THERE will remain a need for ecumenical councils in the future of the Church, Msgr. Beck gave the now-classic council reply, "Yes — but with reservations."

He explained: "I suspect that we are going to get a senate of Bishops, 200 or more, to constitute a sort of permanent council, sitting with the Pope regularly in Rome. Then we wouldn't need another council. If we don't get this, we should have councils with some frequency."

Msgr. Beck — who attended the council as theologian to Bishop Walter W. Curtis of Bridgeport, once a fellow faculty member at the seminary — described his three weeks at Vatican II as "the most heartening experience of my life." An historian for whom history is an intensely living thing, Msgr. Beck found in vital, open-viewed Vatican II "exactly what I'd hoped the council would be."

He added: "It is exactly what Pope John hoped it would be too."

Clubs Broaden Horizons

Good Deeds by Young Blades

By MONICA CECERE

Convinced that there is more to life than fun and games, hundreds of young adults, roughly in the age bracket of 18 to 30, lately have been searching out orphans to love, sick people to cheer, old folks to help, and other good deeds to perform along with their group social activities.

"It is social action which is important today, helping others," says Michael Petrizz, past president of the St. Catharine Young Adult Club at Glen Rock.

"It is aiding the less fortunate," according to Rev. John J. Rock, moderator of the Alpha Omega Club in Orange.

"It is very rewarding, making other people happy," adds Kathy Martin of St. Mary's Catholic Young Adult Club of Plainfield.

Other groups which beckon young adults with similar ideals are the Catholic Club of Union County, the Corian Club in Bloomfield, St. Brendan's CYAC in Clifton, the Mercier Club of Montclair, and the Gregory Club of Montclair. Each has its own unique ideas and meaningful goals.

THE ST. CATHARINE Young Adult Club meets every Tuesday night at St. Catharine's clinic room after the 8:30 novena service.

Rev. George M. Reilly, moderator, works with a group of business, professional, and college people but is seeking more "good active members from anywhere."

Michael Petrizz says of the club, "We feel that this should not just be for good times, dances, and parties. There is more . . . helping others."

Members assist orphans and homes for the aged at Lodi, Rockleigh, and other areas. They stage picnics, roller skating parties and entertainments.

At the moment their special interest is St. Joseph's Home and School for the Blind. "There is a big need at St. Joseph's," says Petrizz, "and our club is aware of this need."

However, we can only contribute a small portion as we are limited by funds and members. "Outside help is sought; volunteers are desperately wanted for everything. Any contribution would help to keep the school going."

Discussions — chiefly on responsibilities of the modern Catholic role in the world — also occupy members. They hold dances, too, donating part of the proceeds to the needy.

Their future goal is to "try to increase action on the part of Catholic people to do things in their own community or in other areas. To branch out spiritually, as well as socially, in the home, in the office, in the community, and in the world."

ANOTHER GROUP is the Alpha Omega Club of St. John's parish, Orange, which meets twice a month on the first and third Wednesdays at the school at 8 p.m.

Its moderator, Rev. John J. Rock, believes there are five phases within the individual to



be developed. "These are spiritual, cultural, social, social action, and athletic formation."

The spiritual includes Sunday monthly Communion, recitation of the rosary at meetings, retreats, and an annual Communion breakfast.

The cultural aspect is the participation in the county CYO one-act play contests. The social concerns itself with dances and visiting other club dances. Athletically, there is a bowling league and a basketball team.

Social action, an awareness of others, according to Father Rock, is evident when the members visit veterans' hospitals entertaining with bingo games. Also, driving the blind to the Mt. Carmel Guild Center and taking out the orphans of St. Mary's in Newark for the day.

OTHER YOUNG adult clubs are on the lookout for sincere interested people.

The Catholic Club of Union County meets on the second Sunday of each month at St. Michael's Hall, Elizabeth, and the fourth Sunday at Kingston Restaurant, Union, at 8 p.m.

Rev. Francis A. Reinhold is moderator of this group which accepts "anyone, anywhere, 21 years of age and over, single."

The CCUC is "a social and spiritual group," according to Father Reinhold.

Members stage an annual benefit. This year it was a picnic for deaf children from the four Mt. Carmel Guild centers of the archdiocese.

Edward Kovacs, past president, tells of the rewards in participating in such activities. "The club is a social organiza-

tion where one may meet members of his own religion. It helps out the deaf organizations of Union County. It is wonderful to see people overcome their difficulties and to realize that folks with certain limitations are able to get by on their own."

"Of course," he adds "the club has a variety of interests including socializing with one's own age group." A fall trip to Washington, a winter weekend bowling, tennis, and a social each week are on the calendar.

THE CORIAN CLUB affiliated with Sacred Heart, Bloomfield, focuses its attention upon spiritual retreats, socials, a ski weekend, and presenting Broadway musicals. ("Tryouts begin this month for 'Pajama Game'")

The Corian's moderator, Rev. Bernard Schlegel, encourages "all from 18 to 28 to join."

A club whose aim is to provide a meeting ground for young Catholics in the Plainfield area is St. Mary's Catholic Young Adult Club under the direction of Rev. Michael J. Moran. Meetings are the second Sunday of each month, 8 p.m. in the parish hall.

"Our goal," says Father Moran, "is to foster well-rounded Catholics both in mind and soul. . . to make them aware of the rest of the world and to influence others in Christian goodness."

Parties for St. Michael's Orphanage, dances, ski weekends, discussion groups and publication of a monthly paper are among activities.

ST. BRENDAN'S CYAC meets every other Sunday night in the church auditorium at 7:30 p.m.

"It's mainly a social group," says Rev. John Catore, moderator. Horseback-riding, picnics, religious discussions, dances, and movies carrying a given meaning are part of the activities. But efforts in behalf of others go hand in hand with the fun.

Throughout the winter club members provide transportation for 40 Negro children to Mass eliminating a 40-minute walk for them. They also prepare food packages for poor families at Christmas and Thanksgiving.

Montclair has a club for the Mercier Club, an organization which provides activities for all members of the family from the young child to married couples.

Its aim is "to form a better acquainted and articulated Catholic laity alerting them to the pertinent Catholic and world situations and how as Catholics we can cope with them," says Dorothea Schmieg, a member.

STILL ANOTHER group dedicated to religious, social, educational, and charitable work is the Gregory Club. Its members, 80 to 100 active and over 21, meet every Friday night at 9 p.m. at the Commonwealth Club.

Activities include dances, weekend retreats, Communion breakfasts, and picnics. A highlight is the series of five days of recollection aimed at a richer understanding of Catholicism.

Ivy Haven home for the aged is a benefactor of Gregory Club social action. Members give parties, bring gifts, and just sit and talk with the residents. They also stage bingo games at the Veterans' Hospital in East Orange.

At left St. Catharine Club members play room at St. Joseph's home for the blind: Rick Young, Jim Canosa, Ken Brennan, Mickey Ochab, Mike Petrizz and Raymond Gill. Above, blind children Mary Lou Funk, Sandy Ross and Stephen Wild, with Sister Teresa Marie, off for an outing with volunteers Anna Konyver and Diane DeCesare.



'Why Yes Sister, We Issue Marriage Licenses Here...'

CHICAGO (NC) — The professor at New York's Columbia University graduate school of journalism must have winced when he gave the student her first assignment.

The assignment? Go to the marriage license bureau and dig up a story. The student? Sister Maria Del Rey of Maryknoll.

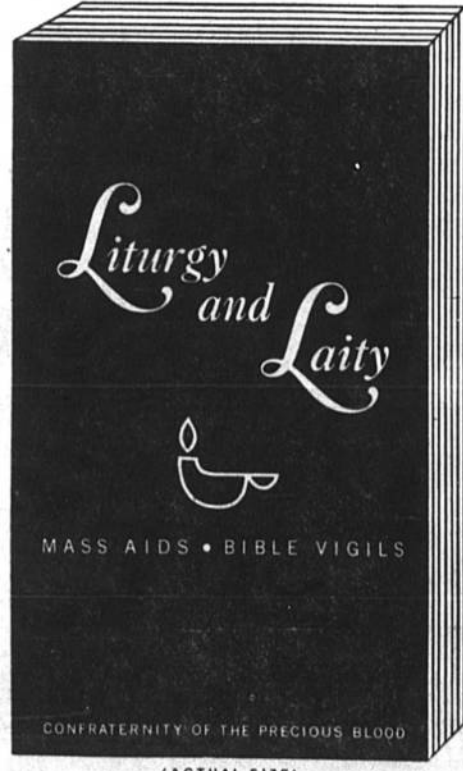
"He was sure I would refuse to cover a story like that," said Sister Maria Del Rey, the first nun to enroll in the Columbia journalism school. "He was waiting for me to say the rules of my order wouldn't permit me to go."

But she went and watched for a while, then finally stepped up and introduced herself to the clerk of the marriage license bureau.

"Sister," he said, "I'm glad you came up and explained yourself."

"When I saw you come in here, I thought, 'That ecumenical has gone too far!'"

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Church and State in Chile—Same Aims but Different Means

SANTIAGO, Chile (NC) — The solid victory of Christian Democrat Eduardo Frei in the Sept. 4 elections may result in a new era of church-state relations in Chile. But if it does, the relations will be a significant change from the old pattern of political alliance.

Although given only a slight edge in pre-election estimates, Frei took 56% of the vote to beat Marxist Salvador Allende, and a rightist candidate and became the first Christian Democrat elected to head a Latin American state.

THE CHRISTIAN Democrats, although founded on the

social teaching of the Catholic Church, is not a "Catholic" party. And the Church, although sympathetic with the party's aims, did not openly support it. The election was, in fact, the result of a parallel development in the thinking of both religious and political leaders.

Until a few decades ago, the Catholic Church was closely allied with the Conservative Party which had been formed to "defend Christian values" against the encroachments of liberalism and secularism.

Then, in the late 1930s, a group of young Catholics led by Frei broke away from the Con-

servatives to form the National Falange Party (no relation to the Spanish Falange Party). Several Bishops, although pressured by Conservatives to condemn the new group, spoke out in its defense. The party evolved into the Christian Democrats.

THE PARTY was developing during a period when the Church itself was in ferment, largely because of the leadership of a young Jesuit, Rev. Alberto Hurtado, who initiated a social apostolate among the poor through low-cost housing programs and militant Catholic Action groups. Most of the

young Chileans trained by him became Christian Democrats.

In time Church leaders came to realize that this was not enough. As Rev. Renato Poblete, S.J., explained: "In the last five years the Church has realized that if we fostered only our own institutions we were, in effect, fostering a ghetto mentality contrary to the idea of the Universal Church."

During this time the Church and the Christian Democratic Party retained their mutual interdependence despite a constant interchange of ideas. Father Poblete said it was not a matter of the Church helping the party, but "simply a coincidence of goals."

EIGHT YEARS ago, another dynamic Jesuit, Rev. Roger Vekemans, arrived from the Netherlands and gave impetus to the Church's drive to build entirely new social structures in Chile. With financial help from German Catholics he organized a sociological center called De Sal, which is associated with Santiago's Bellarmine Center for social research.

"What we are trying to do is to weave a new fabric of society," said Father Vekemans, "but always from the bottom up. We are trying to find channels to bring people closer to power centers."

To do this, Father Vekemans has helped establish the Institute of Rural Education to teach peasants, another organization for urban slum dwellers, and a third to set up consumer and housing cooperatives and manufacturing plants.

"If Christian Democracy has failed by 1970 (to meet the needs of the Chilean people), then the country will certainly go left. That will be the point of no return," he claims.

THE NEW DIRECTION of the Church's apostolate gained momentum in November, 1962, when Chile's 24 Catholic Bishops urged Catholics to support institutional changes on a political level. The Bishops said Catholics must realize that serious human problems can only be solved through mutual collaboration, despite religious or ideological differences.

And so the new role for the Church in Chile was formulated. As Father Poblete explained, "The doctrine is above the parties, but the Christian Democrats are a political party. They provide a practical and technical solution to a problem."

"Take agrarian reform," he said. "The Church has a concrete doctrine on this, but it is

not going to tell the Christian Democrats how to do it. We only ask the Christian Democrats to maintain the doctrine."

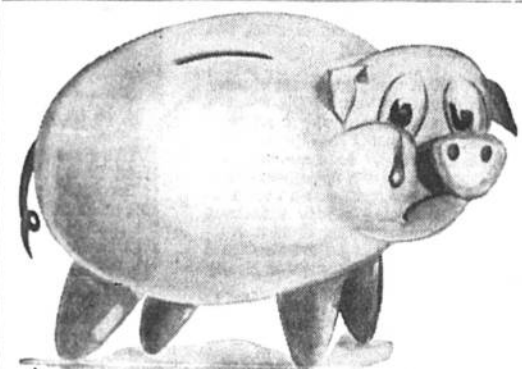
Frei's PARTY can be expected to insist on a society with religious freedom, but it will also work for a society where Christian values are present in every sphere. As Frei said after his election: "We will triumph only when we have shown ourselves worthy of this faith and hope, when we prove that there exists within our Christian tradition of respect for human dignity a creative power capable of producing profound changes which the present hour demands of us."

The change which the Chris-

tian Democrats desire is also desired by Church leaders. But these leaders will not exert their influence in the old ways—through political pressures which once tore Chile apart and led to whole parties being organized along anti-clerical lines.

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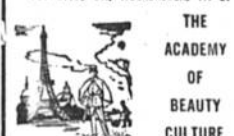
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MOUNTAINSIDE — The new library of Our Lady of Lourdes School here was dedicated Oct. 7 by Rev. Gerard J. McGarry, pastor.

The library includes 911 volumes, exclusive of encyclopedias and other research sets, for the use of the school's 303 pupils. Our Lady of Lourdes School was opened four years ago and has no eighth grade class as yet.

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RACE CONFERENCE — Panelists Joseph Bender of Springfield, David Ludlow of Summit and William Northover of Westfield, left to right, discuss open housing at the Oct. 7 Summit Area Religion and Race Conference held at Our Lady of Peace School, New Providence. Over 200 delegates from 26 churches and synagogues attended.

Religion-Race Group Schedules Dec. 1 Conference at Rutgers

NEWARK — The New Jersey Conference on Religion and Race will sponsor a leadership conference for 200 laymen and clergy Dec. 1 at the Douglass campus of Rutgers University, New Brunswick.

Rev. Aloysius J. Welsh and Rev. Thomas J. Boyle, respective chairmen for interracial matters in the Archdiocese of Newark and Diocese of Paterson, are members of the planning committee, along with Rev. Gerard J. Murphy, S.J., of St. Peter's College.

INVITATIONS will be sent to persons suggested by the church bodies making up the conference. The conference is co-sponsored by the Catholic Province of Newark, the New Jersey Council of Churches and the New Jersey Rabbinate.

Plans for the conference include a general meeting at 9:45 a.m. at which the challenge of the Negro revolution will be discussed by an expert in the field. This will be followed by the first of two workshop sessions to discuss the nature of

the problem. After lunch workshops will discuss ways of solving the problems presented in the morning session. For the workshops, participants will be split into eight groups. Each panel will be staffed with resource people in such fields as employment, community relations, education and housing. The conference will close with another general session at which the most pressing questions of the day will be discussed by a special panel.

Race and Religion

Bishops Outlaw Building Bias

LANSING, Mich. (NC) — A racial non-discrimination clause will be part of all future construction contracts for Catholic churches or schools in Michigan.

Francis J. Coomes, executive director of the Michigan Catholic Conference, said the policy would apply to all contractors on any construction project for a Catholic church

or for a school. Pastors have been notified to include the non-discrimination clause in all construction contracts after Jan. 1, 1965, Coomes said.

The clause provides that the contractor may not discriminate against any employee or applicant for employment because of race, color, religion, national origin or ancestry. It also provides that discrimination by an employer under contract to any Catholic organization will be considered breach of the contract.

The non-discrimination clause was issued as a follow-up to a 10-point Civil Rights policy statement made earlier this year by the Michigan Bishops.

Backs Fair Housing

SAN FRANCISCO (NC) — A special resolution declaring "vigorous opposition" to the attempt to ban fair housing legislation in California has been adopted by the Archdiocesan Council of Catholic Women.

Meeting in Belmont, the women said the move was "an attack on the basic teachings of our Christian-Judaic philosophy."

On the Nov. 3 ballot, voters will be presented a proposal to repeal the state's present fair housing legislation and prohibit the state from adopting similar legislation in the future known as Proposition 14.

An Experimental CCD Program

SANTA ROSA, Calif. — St. Rose parish has scrapped its standard once-weekly high school of religion in favor of an experimental program designed to attract more students. The parish is substituting a concentrated three-day course twice a year and monthly meetings which will combine lectures and recreation.

"WE FOUND the old program was not having the effect we wanted — a deepening of the Christian life of the students," said Rev. Manuel Costa, assistant pastor in charge of the parish's Confraternity of Christian Doctrine effort.

Attendance dropped off continually under the old program, he said. About 150 might register, 130 show up for the first class and by the end of the year there were 80 or 90 pupils left, he explained.

Under the experiment, students will meet Sunday afternoon, once in the fall and again in the spring, with a priest, nun and laymen for a series of talks. After the talks, they will break up into groups of 12 for discussion. The day will end at 9 p.m.

The second day will begin at 7 p.m. It will feature a Bible vigil, with students reading the Scripture, and end at 9:15. On the third day, there will be discussion followed by Mass. Parents will be invited and there will be refreshments in the parish hall.

Ask Linen In Drive

NEW YORK — Catholic Relief Services — NCWC, which conducts the annual Thanksgiving Clothing Collection, is asking for linens as well as clothing this year.

CRS director Bishop Edward E. Swannstrom said "we are making a special appeal for bed and household linens to be given to hospitals, orphanages and other institutions. Remnants can be made into bandages and surgical dressings for the sick and diseased."

"I am confident that our American Catholics will again meet this annual challenge to their charity," he said.

The 1963 Thanksgiving drive netted CRS more than 15 million pounds of relief materials. Bishop Swannstrom said his special appeal for linens did not reduce the need for clothing, footwear, blankets and other relief materials which are sent to the needy throughout the world.

Discuss Plans For Takeover Of Seton Hall

NEWARK — Details of the state takeover of Seton Hall College of Medicine and Dentistry were discussed at meetings held here and in Princeton last week by Gov. Richard J. Hughes and leading members of the legislature.

It is expected that legislation to implement the purchase of the school will be introduced when the legislature reconvenes Nov. 16. The price will probably be \$4 million, the figure set by a governor's committee in its report this summer. If the bill passes the legislature this fall, the purchase might be completed before Jan. 1.

The school would be operated by a board of trustees created specifically for this purpose and appointed by the Governor. Hughes said last week that he hoped that the school would eventually be incorporated into Rutgers University.

Poles Close Some Churches

BERLIN (NC) — In the past few months, the Polish government has closed several Catholic churches according to reports here.

All were temporary buildings in which religious services were held for Catholics who live at a distance from their parish churches. A government statement explained they were "abandoned churches" which were not listed on the annual diocesan registers.

Fought Brainwashing With Bible, Songs

CINCINNATI — Childhood songs and Bible passages were the antidote to Communist brainwashing used by a Jesuit priest who was a Russian prisoner for 23 years.

Rev. Walter Ciszek, S.J., 58, recalled his treatment by the Russians in a lecture here.

THE RUSSIANS, said Father Ciszek, wanted him to admit he was a "papal spy" and hoped he would write and

broadcast attacks on the Pope. But he prepared for the sessions by recalling Bible passages. His favorite: "They will arrest you and persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors for my name's sake."

Another passage often recalled was Christ's counsel to his disciples: "Resolve therefore in your hearts not to meditate beforehand, how you

are to make your defense. For I myself will give you utterance and wisdom, which all your adversaries will not be able to resist or gainsay."

FATHER CISZEK recovered from the sessions alone in his cell by reciting and singing songs and poems.

Father Ciszek's zeal cost him his freedom, brought on torture and forced labor and, for a time, caused him to be written off as "dead." His headline-heralded return from the "dead" to this country was effected a year ago in an exchange for a Soviet spy.

Father Ciszek, a native of Shenandoah, Pa., joined the Society of Jesus at Poughkeepsie, N.Y., and went to Rome to complete his studies for the priesthood in the Byzantine rite. He was assigned in 1938 to a church in Poland.

The following year under the Russian-German pact the area became Russian territory.

TO REACH his parishioners, who had been deported to work camps in the Ural mountains,

Father Ciszek dressed as a truck driver and entered Russia with a forged passport. There, he taught young people by night in the forest. The chief question of the Russian youngsters, he said, was: "Who is the God they talk so much against in school?"

When war broke out between Russia and Germany, Father Ciszek was arrested and the long periods of interrogation began. Eventually he was sentenced to 15 years of imprisonment and hard labor, which he served in the Siberian prison in the Arctic Circle, where the snow was too cold to melt in his hands, and as much as three months went by without chance to wash.

Prisoners worked 12 hours a day, and slept without pillows or blankets.

RELEASED from the penal camp when his sentence was completed, he was returned to Russia and permitted to live in Krasnoyarsk, where he began to say Mass privately and even managed to build a small church.

He was harassed by the secret police and forced to move to another city, where he worked as a mechanic.

Then suddenly in October, 1963 he was hurried to Moscow, placed aboard a plane and began his journey back to the U.S. The last irony, Father Ciszek said, was spoken by one of the secret police agents who saw him off at the airport.

"If you find it too hard over there, write to us any time. We're your friends," the agent said.

'A' in Atheism, And Belief in God

BERLIN (NC) — Pity poor Oleg Rodionov, a 17-year-old student at Moscow's Public School No. 496. He believes in God. Oleg was his school's best math student, its top literary talent, the most popular boy with his classmates, but the school wouldn't give him a diploma. He believes in God.

Oleg got top grades in atheistic studies. School officials made a point of inviting him to atheistic meetings on the eve of Russian Orthodox holy days. It didn't make any difference.

WHEN OLEG didn't get a diploma, fellow students sent a protesting delegation to the office of Komsomolskaya Pravda, the Communist youth newspaper. They said Oleg's religion was no reason for him being "unjustly treated."

The newspaper editors, it was reported here, were agast. They said the student protest was "an unbelievable thing."

"Our tolerance should not exclude our ideological incompatibility with religion," said the newspaper. "The fact that Oleg was a clever, kind boy and a good comrade is no reason for us to disregard his being religious."

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FREE 100 MERCHANTS GREEN STAMPS WITH PURCHASE OF ANY OF FOLLOWING (NO COUPON REQUIRED)

100 Bone In or Boneless BOSC ROAST	100 Boneless Round ROAST
100 PSG Brand RIB ROAST	100 Whole LEG & LAMB
100 Fresh Pork SHOULDERS	100 Former Grey Whole - Half Smoked HAM
100 Half PORK LOIN	100 8-30 lb. TURKEY

FREE MERCHANTS GREEN STAMPS WITH PURCHASE OF ANY OF FOLLOWING (NO COUPON REQUIRED)

50 Sirloin STEAK	50 Porterhouse STEAK
50 Boneless Round STEAK	50 Boneless Shoulder STEAK
50 PSG Brand CHUCK STEAK	50 Ground Sirloin or ROUND Ground
50 Boneless Sirloin STEAK	50 PSG Brand RIB STEAK
50 Can Betty Lee CHEESE	30 Hygrade Stadium FRANKS
30 1 lb. Former Grey BACON	30 1 lb. Summit-Grade — Ham SALAMI Midget

PSG BRAND

VEAL ROAST

SHOULDER VEAL ROAST lb. 45¢ LEGS or RUMP lb. 49¢

VEAL CHOPS lb. 69¢ **VEAL RIBS** lb. 79¢ **VEAL LOIN** lb. 89¢

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SLICED BOLOGNA Store Sliced lb. 59¢

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FF 3 1 qt. 14 oz. cans 89¢

COFFEE FYNE TASTE lb. 59¢ LADY FAIR lb. 61¢

RINSO BLUE GIANT DETERGENT 3 lb. 6 oz. box 59¢

PRINCE Naples Style MACARONI 6 lb. 1.00

MORTON CREAM PIES Fresh Frozen 3 14 oz. pkgs. 89¢

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3 Extension Volunteers Discuss Mission Work

NEWARK — Rosemary Blumetti, Jackie Laderman and Patricia Kenyon, three of 30 extension lay volunteers from the Newark Archdiocese, voice the common hope that they will receive the "prayerful support of those back home."

Miss Blumetti, a parishioner at Our Lady of Victories, Jersey City, was the last of the Newark group to leave when an unexpected opening became available a few weeks ago. Giving up a job as a research chemist, she traveled to Rocky Ford Col., for one year of volunteer teaching.

A "TYPICAL" day begins with 6 a.m. Mass. Picking up pupils from three schools, visiting the homes of parishioners and teaching third grade are scheduled before lunch. Teaching retarded children and a few errands comprise the afternoon work.

If a group of about 50 migrant children and three teachers should "drop in," this also is "typical," because you never know what's going to happen around here," she reports.

Evening activities include informal religion classes and visits with parishioners or non-Catholics in the area.

MISS LADERMAN, a parishioner at St. Anne's, Fairlawn, originally slated to work at the Bethany Orphanage following her orientation at Barst College in Lake Forest, Ill., was reassigned to Extension's national office in Chicago.

Although "disappointed at first with the assignment change," she comments: "I volunteered to serve Christ wherever He may need me. So here I am." Mission work requires "many adjustments," she notes.

MISS KENYON of Our Lady of the Valley, Orange, is now a parish worker in Sheridan, Wyo., where she helps teach advanced reading in the third grade, conducts courses in marriage and works with adult discussion groups and the CYO.

Their reasons for volunteering are summed up by Miss Blumetti who wants to "really live as a member of the Mystical Body of Christ, not just think about it in a vague, obscure way, but to become truly 'involved' with other people."

AFTER 16 years of Catholic school training, she's a graduate of St. Elizabeth's college, Convent Station — she considers it "only natural and right to want to repay God in some way for benefits received." She cites a "need to give purpose and shape to my life, to finally live as a Christian, instead of just reading about it as an abstract ideal."

The volunteers are appealing for religious books to help them establish parish libraries. Anyone having books to contribute or wanting information about being a volunteer should contact the Newark Liaison, 321 Clinton St., Newark, or call 622-4409.



OFF TO HER APOSTOLATE — Rosemary Blumetti of Our Lady of Victories, Jersey City, pauses before boarding a plane on the first leg of a journey to Rocky Ford, Col., where she is an Extension Lay Volunteer.

I Was Thinking . . .

Church's Parental Concern Brings Liturgy in English

By RUTH W. REILLY

Listening to a group of women expressing their feelings about the coming switch to English and the greater participation of the laity in the offering of the Mass, I was surprised and disappointed by their negative attitude:

"I don't see why the church has to change. I don't think I'm going to like the Mass in English."

"It will probably take twice as long too . . ."

"I guess we'll get used to it. I remember when the first was relaxed. At first I used to feel funny eating after midnight; now everybody's used to it."

OFTEN WHEN a parent tells a child to do something, he will say: "Okay, but I don't see why!" It is enough for the parent to say: "Because I said so." It is usually wiser for the parent to explain his reasons. Even if the child does not fully grasp the reasoning, he does understand the important thing, his parent's love and concern for him.

That is what each one of us must understand too. Holy Mother Church loves us. She is concerned for us, her 20th-century children, living in a fast-moving, pre-occupied society almost without roots. Her motherly heart aches to deepen our faith, to strengthen us for the hard days of this life.

The liturgy is the official worship of the Church. It is primarily intended in helping us, the people living today, to grow in God's grace. The Divine Office, sacraments, sac-

raments and processions are included in the liturgy. The most important act of official worship is the Mass.

IN THE MASS the Church teaches and nurtures us. As a sacrament and sacrifice the Mass is the same as it was on Holy Thursday when Christ instituted it, and will remain the same, until the end of time. It is the setting of this act of worship that is being adapted to our times.

As a natural mother worries when an older child comes home "just to eat and sleep," so Holy Mother Church is concerned because so many of us go to Mass just to fulfill our Sunday obligation, which means that for us the Mass is not the source of individual and communal strength and life Christ means to be.

In order to help us understand the Mass better, it will be offered largely in English, with the people joining the priest in some of the prayers and answering others. The Epistle as well as the Gospel will be read in English, and the sermon will be based on the Mass of the day in order to help us apply the lessons of the Mass to our individual lives.

THE CHURCH looks forward to carrying on a worldwide dialogue with other Christians and with all men, but how can we do that effectively until each one of us is better versed in the truths of our faith? And until we learn to carry on a dialogue, first with God, and then with each other?

I am looking forward to Advent and the Mass in English. I find the "Amen" when we answer the priest's "Corpus



She's 'Sister Grandmother'

DAYTON, Ohio (NC) — The new Sister Superior of the Villalene convent of the Sisters of Notre Dame de Namur is a grandmother.

Sister Julia Agnes is the mother of Brother Stanley Mathew, S.M., who is superior of the Marist community and principal of St. Joseph's High School, Cleveland, and of Mrs. Robert E. Owens, Cincinnati, who is the mother of four children — ages 20, 17 and twins 14. When they were growing up, the grandchildren called Sister Julia Agnes "Sister Grandma."

Sister Julia Agnes' brother is Rev. Frederic H. Bein, pastor of Holy Family, Cincinnati. When she decided to become a religious in 1943, Sister Julia Agnes was a widow with a background of 20 years as a teacher. Her son already had joined the Marists and her daughter was engaged to be married.

"I joined the convent not for security, but to serve God and dedicate myself to others," she said.

She believes there are many opportunities for older women to serve God in the religious life. "There are many like me today — other teachers and nurses — who could readily enter the convent and carry on their work in the religious life."

Sister Julia Agnes said others could serve in convents as cooks, seamstresses, clerical workers, housekeepers and infirmarians.

Sisters Topic For Workshop

NEW YORK (RNS) — A dialogue on the life of Sisters, designed to promote understanding of the religious life among Christians, will be held Nov. 1 at Fordham University's Student Center here.

Believed to be the first of its kind, the dialogue is sponsored by the Sisters' Vocation Council of the New York Archdiocese. Director will be Msgr. John T. Doherty, head of the archdiocese's vocations office, with Sister Monica Mary of the Maryknoll Sisters as chairman.

Participants are expected to include nuns from 20 religious congregations, girls who are students at archdiocesan high schools, members of the International Federation of Catholic Alumnae and other lay people. A period of discussion will follow each major lecture.

Sisters of Charity To Hold Workshop

NEWARK — The fall modern language workshop for all foreign language teachers of Sisters of Charity high schools will be held at 2 p.m. Oct. 17 at St. Vincent's Academy, according to Sister Mary Alexandra, supervisor.

Principles of the audio-lingual program and language laboratory techniques will be discussed by Thomas Kelly of Somerville High School, former assistant director and methods teacher at Bucknell University. A question and answer period will follow.

Chairmen are Sister Theresa Gabriel of St. Vincent's; Sister Theresa Aloia of St. Michael's High School, Union City, and Sister Maria of Holy Trinity, Westfield.

Chairmen Named

SOUTH ORANGE — Mrs. John Bouncek and Mrs. Thomas McComb of Court Loyola, CDA, have been appointed area chairmen by Mrs. Walter Bock, state regent.

Mrs. Bouncek will be chairman of the apostolate of the aged and social welfare department and Mrs. McComb is chairman of the rural life department. As chairmen they will cover 17 CDA courts in New Jersey. Both are past grand regents.

Sisters to Study About Marriage

DAYTON, Ohio (NC) — Hundreds of Sisters here are going back to school for the next few months. They'll take courses on — of all things — marriage!

The Family Life Bureau of the Cincinnati Archdiocese arranged two 17-week series, as part of the Sister Formation Program. Rev. Walter A. Husar, bureau director, said the marriage courses are designed to help the sisters in guidance of young people. The program will stress marriage counseling and problems with teenagers.

Three other major speakers at the convention will be: Rev. John H. Miller, C.S.C., liturgical editor of the new Catholic Encyclopedia; Barbara Ward Jackson, British economist and author; and Joseph Neuse, sociology professor at the Catholic University of America.

Some 5,000 women are expected to attend.

CCW to Hold Convention

WASHINGTON — Auxiliary Bishop Stephen A. Leven of San Antonio, Tex., will be the keynote speaker at the 32nd National Council of Catholic Women convention Nov. 11-14 at the Shoreham and Sheraton-Park hotels.

"Vatican Council II and You" is the theme. Bishop Leven, assistant episcopal chairman of the NCWC Department of Lay Organizations, will explain what is being discussed at the Second Vatican Council regarding the role of the laity.

Three other major speakers at the convention will be: Rev. John H. Miller, C.S.C., liturgical editor of the new Catholic Encyclopedia; Barbara Ward Jackson, British economist and author; and Joseph Neuse, sociology professor at the Catholic University of America.

Some 5,000 women are expected to attend.

Bazaar Planned At St. Elizabeth's

CONVENT — The College of St. Elizabeth will hold its annual Mother Xavier Mission Day bazaar on Oct. 10, 11 a.m. to 6 p.m., on the campus. It is open to the public.

Variety booths, prizes, games and refreshments are planned with an aqua show at 3 p.m. in St. Joseph's Hall and hootenanny sessions as special features.

Proceeds will go to the support of the order's missions. Grace Sneyers of Weehawken and Kathleen Devlin of South Orange are chairmen.

St. Augustine's Rosary, Newark — Card party, 7:30, Saturday.

St. Margaret Mary Missionary Servant Guild, Oranges and Maplewood — Card party-fashions show, 8 p.m., Galleon dining room, Seton Hall; proceeds to Trinitarians; Mrs. John O'Mara, South Orange, Mrs. Walter Bittman, Orange, chairmen.

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North Jersey Date Book of Women's Events

Information must be received by 10 a.m. on Monday of the week of publication if it is to be included in the Date Book listing unless there is an early deadline. Listings will cover Sunday through Saturday activities following Thursday of publication. All notices should be mailed. Publicity chairmen are invited to make use of this service. We will need the name of your organization, location, event, time, date, place, full name of speaker and topic and the name of the chairman.

SUNDAY, OCT. 18

Our Lady of the Valley Library Committee, Orange — Open house, 3-5 p.m.; library; Mrs. George Cosgrove, chairman.

St. Cecilia's Rosary, Kearny — Communion breakfast, 7:30 Mass; breakfast, auditorium; Sister Madeleine, C.S.J., St. Michael's Novitiate, speaker; Mrs. Eugene Meleady, chairman.

Holy Cross Vincentian and Rosary Societies, Harrison — Communion breakfast, 7:30 Mass; breakfast, Robert Treat Hall; Mrs. Gerald F. Coolican, chairman.

St. Elizabeth's Rosary Altar, Linden — Introductory tea, 3 p.m.; auditorium; Mrs. Anthony Caffaro, chairman.

St. Casimir's Rosary, Newark — Blessing of roses-vestiture, 3 p.m., church.

Catholic Women's College Club — Afternoon of Reflection, 3-5 p.m., St. Dominic Monastery, Newark; Rev. Leo McCarthy, O.P., Recollection master; lay apostolate of the Catholic woman, topic; Elizabeth Quinlan, Newark, chairman.

St. Dominic Academy Mothers' Club, Jersey City — Communion brunch, 10 a.m. Mass, St. Aedan's; branch, Hotel Plaza; Sister Vincent DePaul, C.S.J., St. Vincent's Village, speaker; Mrs. Andrew J. Meyer, Mrs. Charles Greene, chairmen.

St. Ann's Home for the Aged Junior and Senior Guilds, Jersey City — Communion breakfast, 8:30 Mass, Chapel of the Home; breakfast, Hi Hat Club, Bayonne; Dr. Margaret Finn, Ferris High School, speaker; Mrs. Connell F. McGee, Josephine Mazur, chairmen.

MONDAY, OCT. 19

Church of the Presentation Rosary, Upper Saddle River — Meeting, 8:30, auditorium; Mrs. Joseph Domas, speaker;

come meet my mother, topic. St. Mary's Orphanage Guild, Newark — Luncheon-fashions show, noon, Mayfair Farms, West Orange; Mrs. Luke T. Flood, Mrs. Otto Frick, chairmen.

Court Conchessa CDA — Halloween party, 8:15, K of C hall, Harrison; Margaret Mulligan, chairman.

TUESDAY, OCT. 20
Columbinettes Auxiliary of Conception Council, Jersey City — Card party, 7:30, Canton Tea Garden; proceeds for Easter clothes for area orphanages; Mrs. J. J. Angelo, Mrs. Joseph Cello, chairmen.

WEDNESDAY, OCT. 21
St. Joseph's Rosary Fraternity, Maplewood — Card party, 1:30, hall; Mrs. Donald Heimall, Mrs. Joseph Lunce, chairmen.

St. Cassian's Women's Auxiliary, Upper Montclair — Meeting, 8:30, auditorium; Msgr. Joseph P. Tuite, superintendent of schools, speaker; Mrs. William Connolly, chairman.

Assumption School Mothers' Guild, Morristown — Luncheon-fashions show, noon; Florham Park Country Club; proceeds to school fund.

Maryknoll Sisters Guild — Day of Reflection, 10 a.m. — 4 p.m.; Maryknoll Motherhouse, New York; Rev. Joseph A. Grassi, M.M., Recollection master; Mrs. V.E. Witting,

Elizabeth, Mrs. George E. Magovern, Madison, chairmen.

FRIDAY, OCT. 23
St. James Rosary, Newark — Card party-fashions show, 7:30, auditorium; benefit of building fund; Mrs. Daniel Santos, chairman.

Catholic Women's College Club — Bible study group, 8:15, home of Mrs. Henry Kahl, Summit; Elizabeth Kennedy, chairman.

St. Margaret Mary Missionary Servant Guild, Oranges and Maplewood — Card party-fashions show, 8 p.m., Galleon dining room, Seton Hall; proceeds to Trinitarians; Mrs. John O'Mara, South Orange, Mrs. Walter Bittman, Orange, chairmen.

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MISSION CONSCIOUS SCOUTS — Senior Girl Scouts from Troop 154 at St. James, Totowa, present 500 toothbrushes to the Missionary Sisters of the Immaculate Conception, West Paterson, prior to their departure for Guanay, Bolivia, where the order is establishing a mission. Scouts from St. James, Totowa, and St. Mary's, Paterson, collected the toothbrushes. Their goal is another 500 to be sent in time for Christmas. Left to right are Sister Jean Paul Boucher, Sister M. Assunta Parent, Mrs. Andrew F. Metzger, scout leader, Sister M. Emery Kavanagh, Sister M. Leo Joseph D'Atri, Mary Ruth Graepel and Jo Ann Kuruc.

Books for Youth

Writing Is a Way of Talking, A Form of Pictures in Words

WRITING! by Murray Mc-Cain. Illustrations by John Alcorn. Aniel Books, Farrar, Straus, Unpagged. \$2.50.

This is a book which explains writing in terms of the alphabet, language and communication.

By rearranging the letters of the alphabet you can write anything in English because "alphabets make words and words make language."

Illustrations help the author explain that language is the use of the mind (to think with), heart (to feel with), voice (to talk with) and hands (to write with). "Almost everything has a name and that is its word." Some you hear (rain, echo, jets); others you see (crooked, tree tops, Roman candles), or know (don't, Jesus, friend) or feel (brave, wrong-side-out, joy).

WRITING is a way of talking to "someone who isn't there without using the telephone." Because of writing there are poems, plays, songs and your diary.

"Writing is pictures in words" — there is an illustration of an Egyptian writing his ancient picture alphabet.

There are illustrations of many different styles of writing too — script, block letters, Old English and others.

The whole idea of the book is the importance of writing in our lives, and its unusual presentation makes this particular piece of writing a delight. —Susan Diner

OUR PRESIDENTS by Richard Armour. Illustrated by Leonard Everett Fisher. Norton. \$3.50. 81 pages.

This collection of poems is an unusual way of learning about our presidents.

Who changed the British pound and pence "To dollars — each a hundred cents . . ." The same president who organized the Democrats and called them Republicans — Thomas Jefferson.

"OLD HICKORY" of Tennessee, remember him? He and his wife, Rachel, smoked corn-cob pipes. He "was home-

Have You Read . . . ?

The following questions are based on articles which appear in this issue of *The Advocate*. The answers are printed at the bottom of the column with the page on which the answering articles appear.

1. The backfield runner who is leading the North Jersey Catholic high school individual football scoring race with nine touchdowns is
 - (a) Jim LePore, Essex Catholic, Newark
 - (b) Bill Griego, St. Joseph's, West New York
 - (c) Tom Hawkes, Seton Hall, South Orange
2. CCD fishers are a little like
 - (a) Trout officers
 - (b) Shrimp boat captains
 - (c) Shoemakers
3. Three mission conscious young women from the Newark Archdiocese are working in other states as
 - (a) Members of the Peace Corps
 - (b) Girl Scout Counselors
 - (c) Extension Lay Volunteers
4. On Oct. 18 Pope Paul will canonize 22 martyrs who were put to death
 - (a) 34 years ago
 - (b) 85 years ago
 - (c) 79 years ago

1. (c) + 10 = 11
2. (a) + 1 = 2
3. (c) + 1 = 2
4. (c) + 1 = 2

1. (c) + 1 = 2
2. (a) + 1 = 2
3. (c) + 1 = 2
4. (c) + 1 = 2

Answers
Word Number: FROG, HOPE, OPEN, GENT.

... It's a Time of Outdoor Fun

By SUSAN DINER

Autumn is a beautiful time of year. It's a time of sounds such as cheers at a football game or the wind rustling through the trees; a time of smells such as burning leaves. It's also a time of feelings when you want to run as fast as you can with your arms outstretched as you try to catch the last bits of the by-gone summer. And it's a time of seeing God's beauty giving nature a new wardrobe of color.

In autumn I frequently think about what I did in grammar

school; perhaps things which you too enjoy.

I remember how anxious I was to see the first leaves turn beautiful rustic colors — hillsides of varying shades of reds, oranges and yellows and the speckled beauty of an occasional green tree late in donning its newest dress.

EVEN NOW I smile with inner delight when I see a tree of gold, almost transparent because of its brilliance as it seems to bring the sun very close to earth and give light to other trees.

Autumn meant wind — wilder than the summer breeze but not yet developed into a winter gale. It was a wind which provided a form of dance as leaves swept up in their new freedom whirled in circles, higher and higher only to rest as the wind went along its way.

I remember having contests with my girl friends to see who could collect the most beautiful leaves. Afterward I'd hurry home letting the screen door slam behind me so I could make that very special presentation. Carefully my mother would arrange them in a vase and they'd serve as our centerpiece at dinner.

Occasionally, our Blessed Lady's statue in school would have leaves mixed with flowers as a contribution from some students.

AUTUMN MEANT other things too — playing follow the leader as we tramped through the leaves, scattering them in several directions; raking leaves into a huge pile, jumping into it and then re-raking them.

It was watching and trying to help my father as he replaced the screens with storm windows. And it was wishing I were bigger so I could go to the football games with my sister and brothers.

Most of all it was a stepping stone taking us slowly and carefully into winter when God would unveil more of His wonders.

Journalism Course Opens

BLOMFIELD — The Essex County CYO's annual Journalism course for seventh and eighth graders will open at 3:30 p.m. on Oct. 15 at Sacred Heart School here.

John Maher, sports editor of the *Verona-Cedar Grove Times*, will conduct the session. The second session will be a tour of a newspaper printing plant.

Registration will be at Sacred Heart.

THE ADVOCATE is one of New Jersey's fastest growing result-producing advertising mediums.



JUDGING TIME — Addie is going over entries for the Fall Art Contest. She wants to remind everyone the contest closes Oct. 28. Remember, senior division, make your party favor, and junior division, draw a picture of your favorite saint. Send your entry with the contest coupon on this page, or a copy of it. Be sure it's attached securely.



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Press Institute Schedules School For Area High School Journalists

NEWARK — Workshops with professional newsmen and women representing five major metropolitan newspapers will be offered to high school journalists along with the opportunity to question a rising young star of stage, screen, and TV at a press conference — all as part of the New Jersey Catholic Institute of the Press school of journalism Oct. 16, 23, and 30 and Nov. 6, at East Orange Catholic High School.

A press conference with 18-year-old Kathy Dunn of Has-

brouck Heights, a member of the Broadway cast of "The Sound of Music" and star of the current movie, "13 Frightened Girls," will be the climax of the school Nov. 6.

AT EACH of the four Friday night sessions the students will participate in intensive workshops on writing, newspaper layout, and headline writing.

Conducting the writing sessions will be: Charles J. Kiley, assistant to the managing editor of the N.Y. Herald Trib-

une; Maurice Carroll, Herald Tribune reporter who covered the J. Edgar Hoover trial in Dallas; John A. Sullivan, news editor of The Advocate; Paul Lica-mell of The Record of Hackensack; and Anne L. Lucke-meier, a medical copywriter formerly on the staff of Vogue magazine and The Advocate here.

Lecturing on newspaper layout will be Jerry Costello of the Herald Tribune, Passaic-Clifton, and on headline and caption writing, Charles Harrison, assistant city editor of the Newark Star Ledger.

The students will receive assignments in news and feature writing, and will enter their stories on the press conference into competition for the annual NJCIP student journalism prize.

The two-hour sessions will begin at 7 p.m.



DRAWING CLOSER — Catholic and Protestant high school students discuss better understanding in Christian relations at a program sponsored by the Young Christian Students (YCS) of St. Paul of the Cross parish, Jersey City, at the school auditorium Oct. 12. Joseph Arcaro, president of the YCS group helps Lynn Freeburger, Second Reformed Church, hold paper while Pat Bennett, YCS moderator, points out a suggestion. Others left to right are Barbara Tesluk, Calvary Assembly of God; John Kaufman, St. Paul's; Dolores Ketterer, Grace Lutheran (seated); Janet Rathgeber, Grace Lutheran; Linda Hart-tic, All Souls Lutheran (seated); and Regina Santora, St. Paul's.

CYO Football Hudson League Resumes

BAYONNE — The schedule is the same but the venue is different for the Hudson County CYO Football League as a result of Sunday's postponement because of Holy Name parades. Five games will go off at City Park Stadium here Oct. 18.

St. Paul of the Cross, Jersey City, will be banking on quarterback Ray Curran to solidify its first-place position at the expense of second-place and defending champ Sacred Heart, Jersey City, in the fifth game, Sunday. Curran has scored three touchdowns and passed for three more to spark the leaders' three-game winning streak.

TOM BERMAN, versatile signal-caller and only starter back from last year's championship team, is the backbone of the Sacred Heart offense.

Two other Jersey City teams, St. Aloysius and St. Paul's, get the action rolling with an 11 a.m. game. The only other undefeated team, Mt. Carmel, Bayonne, puts a five-

game winning streak (dating from last year) on the line against city-rival Star of the Sea in the second game.

St. Andrew's, Bayonne, meets St. Michael's, Union City, and Our Lady of Victories, Jersey City, plays North Arlington's Queen of Peace.

Performing Arts Project Listed For St. Peter's

JERSEY CITY — St. Peter's Prep is one of 25 schools selected from over 800 metropolitan schools for a project by the Lincoln Center for the Performing Arts, New York.

The Lincoln Center will present four performances covering dance, opera, solo recital and chamber music using young artists from the full-art school of music and members of the Metropolitan Opera studio.

Performances will include pianist Robert Preston, Nov. 13; Menard Trio recital, Dec. 10; Metropolitan Opera studio Feb. 8, 1965, and the Juilliard Ballet, Mar. 23.

Students attending the performances will make a study of the repertoire and will examine the performance under the guidance of the project chairman, Dr. Camille Ronay, teacher at St. Peter's.

Purpose of the study program is to assist schools in introducing the performing arts into their curriculum.

St. Paul's Tops School Meet

ROSELLE — St. Paul of the Cross, Jersey City, continues its reign as champion of the parochial school track and field meet sponsored by the local St. Joseph the Carpenter Council Knights of Columbus. But the winners, who scored 109 points in the second annual event here recently, were hard pressed by St. Joseph's, Roselle, with 98 points.

Rich Accardi, of St. Anne's, Garwood, captured the "out-standing athlete" trophy winning the 60-yard dash in 7.7 seconds and the 100-yard dash in 11.9, at Roselle Catholic High School field. Seven schools competed.

St. Paul's won six of 11 track events and three of six field contests. The runner-up St. Joseph's captured the featured 880-yard relay in which St. Anne's led by Accardi, and St. Genevieve's, Elizabeth, tied for third.

Hudson Slates Drama Classes

JERSEY CITY — Msgr. Henry J. Murphy, director of the Hudson County CYO, has named Craig Shepard of Jersey City as director of the CYO Dramatic Workshop which begins a course at 8 p.m. Oct. 15 at the CYO Center here.

Shepard majored in drama at Seton Hall University and went on to become an actor-director with appearances in Broadway productions and television shows.

The free course of eight two-hour sessions will continue each Thursday until Dec. 3 for parish drama directors. The ultimate plan is the formation of a CYO Dramatic Guild.

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Union Schedules Fall Track Meet

ROSELLE — The Union County CYO will hold its first fall track meet at Roselle Catholic High School field here Oct. 24 at 1 p.m.

Contestants in the various groups will weigh in at noon.

Table Tennis Tourney

PALISADES PARK — The Bergen County CYO will hold a table tennis tournament at St. Michael's parish here Oct. 18. Forty teams from four parishes will compete.



JOHN A. MURRAY

Murray Named To Hudson Post

JERSEY CITY — Msgr. Henry J. Murphy, director of the Hudson County CYO Center here, has announced the appointment of John A. Murray of Chatham as executive secretary of the center. He replaces Francis J. Coughlin, who is retiring after 21 years service.

Murray, born in Morristown, attended Bayline grammar and high schools there, and St. Mary's College in California. He studied for the theater and appeared in amateur and professional productions. He was responsible for commercial sales and public relations with KLM Royal Dutch Airlines in California before moving here.

Married to the former Margaret Coughlin of Elizabeth, Murray has two children, a son, Jack, 20, who is a professional entertainer, and daughter, Sheila, 10, a student at St. Patrick's school, Chatham.

Murray was formerly connected with the Curtiss-Wright Corp. on the administrative level and was vice president of the supervisors' council.



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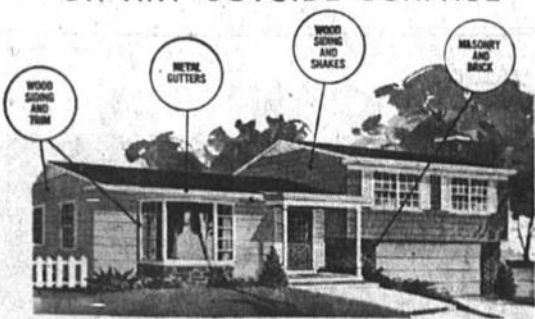
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NEW YORK — Three New Jersey Catholic Track Conference schools will attempt to pull a triple play at Van Cortlandt Park, here, Oct. 17 in the St. John's invitational meet and Christian Brothers championships.

Essex Catholic and Roselle Catholic, who won major races Oct. 10, will be in the St. John's affair, hopefully in different sections, while Christian Brothers Academy will be going after its order's title against schools from all parts of the east.

THE EAGLES defeated the Colts handily in the Dickinson invitation meet last weekend as Greg Ryan set a course record of 12:21.9 at Lincoln Park, Jersey City. St. Aloysius, Jersey City, took the "B" title to make it a perfect day for Jersey Catholic squads. Roselle won its section of the N.Y.U. invitation meet, defeating some of New York's strongest teams, including Archbishop Molloy, Jamaica, Archbishop Harrier king.

While it is difficult to compare performances at Lincoln Park and Van Cortlandt, the Essex boys apparently are ready for anything they will have to face this weekend, depending on the luck of the draw. Stony Brook, a Long Island private school, probably gave the best performance in the N.Y.U. meet, but had only two boys break 13:30. Essex could put its entire squad under that mark this weekend, at least the first four.

RYAN RAN AWAY with the Dickinson race after the mile

and a half mark and won by 70 yards from Art Smith of Henry Hudson Regional, one of the state's better public school runners. Greg's clocking was some eight seconds under the course record he had set a week before at the CYO meet and was 10 seconds under the meet record posted by Ed Shattuck of Central Regional in the "B" race last Saturday.

Behind Ryan for the Eagles came Fred Lane, fourth in 12:36.5 and Tom Hayes, fifth in 12:38. Art Martin was ninth in 12:52 and Jim McLaughlin was 11th in 13:04. This means a team average of 12:44 over a course where the individual record was 12:30.9 until this year.

Tim McLoone of Seton Hall and Bob Kennedy of Our Lady of the Valley turned in excellent races last weekend. McLoone trailed Ryan and Smith in 12:35 and Kennedy was behind Shattuck in 12:37. The CBA trio of Don Rowe, Tim Sheehan and John Eager ran behind Hayes and Lane.

ROSELLE Catholic scored 52 points in the "C" division of the N.Y.U. meet, with Colone, N.Y., second with 116. Mike Garvey led the Lions in fourth place with 13:36; followed by Bob Hoffman, fifth in 13:37; Charlie Scannella, sixth in 13:39; Jim Walsh, 11th and Paul Maffey, 26th. The Lions also won the junior varsity and scrub races, with Bob Bradley and Bill Feldman placing 1-2 in the JV event. St. Aloysius edged Mahwah, 115-118, for the Dickinson "B" title, as John Lamphier ran

sixth and Ed Paxson 17th. This was a big victory for Bob Short's club and gave the Aloysians a first claim to being the state's top "small school" harrier team this year, as Central Regional and Westwood, two leading contenders for the public Groups I-II title, were both in the race.

Pirates, Peacocks Roll Along on Winning Ways

NEWARK — The cross-country teams of Seton Hall University and St. Peter's College are rolling along toward successful seasons, with a combined dual meet record of 4-1 entering the Oct. 17 competition with Georgetown and the two Fairleigh Dickinsons, Teaneck and Madison.

Seton Hall, with victories in its last three starts, meets the Hoyas and Knights at South Mountain Reservation, while St. Peter's visits the Madison branch of Fairleigh Dickinson.

THE PIRATES defeated Westchester Teachers, 21-34, Oct. 7 and scored over Kings Point and Central Connecticut in a triangular meet at Van Cortlandt Park Oct. 11. Bruce Andrews won both races, clocking 24:37 on his home course and 26:32 in New York. The Germann twins placed 2-3 against Westchester and ran sixth and ninth in the New York race.

St. Peter's tripped Jersey City State, 28-29, Oct. 6 and then placed second to Tona in the Middle Eastern College Athletic Association champion-

ships Oct. 9 at Siena College. Richie Marino led the Peacocks in both races, placing third against Jersey City and eighth in the Albany race.

In the MECAA meet, less than a minute separated the first five Peacocks as John Bonder placed 10th, Richie Marino 12th, Don Snyder 13th and Bill Bannon 15th.

6-6 Tie Foils Perfect Week

NEWARK — The Advocate's Careful Computer was set so fine last week that only a brief drop in current interfered with a perfect predicting performance.

The brief hesitancy allowed the 6-6 tie game between St. Luke's and Cresskill to be incorrectly estimated. But since the other 13 picks were accurate, no new adjustments will be made this week.

The computer, has established a .655 accuracy percentage after three weeks.

ZACHARY YAMBA, SETON HALL UNIVERSITY CENTER FORWARD AND LEADING SCORER IS AS ADEPT AT CARRYING THE CONVERSATIONAL BALL AS HE IS IN DRIBBLING THROUGH DEFENSES.



Scholastic Football

Bishops, Lucans Slate Close Big Eight Tilts

NEWARK — While the main contenders for the Big Eight Catholic Conference championship, Our Lady of the Valley and DePaul, take on tough independent opponents this week, league action features a struggle between well-matched Bayley-Elliard and St. Luke's.

The Bishops, who were easily defeated by DePaul in their opener, showed well against Pope Pius in a 28-26 setback last weekend, while the Lucans edged by Marist in their opener, had an easy time of it two weeks ago with weak Oratory before tying Cresskill Oct. 10.

COACH PAT RUSSO will be counting on fullback George Richardson, quarterback Tom Newkirk, and sophomore Chuck Sebelie to keep the Bishops moving against St. Luke's stubborn defense. The Bayley defense can be pierced by aerials, as Pope Pius proved last week.

The Bishops have not shown too great a passing attack so far. They may choose this occasion to bypass the Lucans' stout defense this way for their first victory.

St. Luke's has three good runners in quarterback Bill Downs, Tom Campolo and Mickey Chapman, all of whom scored twice against Oratory.

IN ANOTHER Big Eight meeting, Morris Catholic will have a chance to add to individual scoring totals against Oratory. The Crusaders gave Valley's gridders a first period battle last week before the Knights moved to a 19-7 victory.

The Knights moved into the role of top favorite in getting by their third straight conference opponent. DePaul did not impress against St. Mary's at

Rutherford, although winning, 13-6.

DePaul visits Parsippany Oct. 17 for a game that replaces the originally slated Immaculate Conception game. The Spartans should find the Redskins tough to crack, tougher than St. Mary's, but maybe the Redskins will not have the desire the Gaels showed Rick McNally and Joe Breslin are DePaul's leading scorers.

ST. MARY'S will also find no easing of the pressure this week at Don Bosco, Ramsey. This should be a real hum-dinger although no league title is involved. The Dons are fresh from their victory over Brooklyn Prep.

Joe Weist is the boy to watch for St. Mary's, which will be bucking for victory number one in a rough schedule. Don Bosco's big gun is Ed Devine, who has scored twice on interceptions and notched a safety.

Valley travels to Harrison for another test of its strength and should find the Blue Tide a challenge. Terry Cunningham and Art Del Preore lead the Knights in scoring with Drew Atria and Rick Kettel other threats.

IN THE only other league game, St. Cecilia's takes on its second challenge of the campaign as it defends its Tri-County Catholic Conference championship. The Saints swept over Queen of Peace, last week without giving up a score. It was the third straight game in which the unbeaten Saints scored 19 points.

Frank Cavagnaro, Joe Rinaldi and Joe Mele spark the well-rounded offense of St. Cecilia's with Bob Trenta calling signals. Cavagnaro now

has four touchdowns to his credit. The Saints, pre-season favorites to repeat in the conference, await Bergen Catholic Sunday.

In this game, however, there probably will be some extra feeling since it was the Saints who foiled the Crusaders' title bid last year on a trick play. The Crusaders have come away from three tough games on the losing end but when you take into account that the opponents were unbeaten St. Joseph's, Essex Catholic and Teaneck, the record takes on a different hue.

THIS might just be the one that the Crusaders have been prepping for. David Stack, Paul McMenimen, co-captain

Terry Meisse and James Miller will be delivering the offensive punch. End John Egan is a receiver of fine ability, who has scored this season. Kevin Gaylor and Manuel Garcia can be expected to keep the line charging hard.

In other independent games Essex Catholic is expected to get by Marist without too much trouble. Pope Pius should find Passaic too strong this time out. St. Joseph's is not expected to be surprised by Queen of Peace and Pope John will probably fall again to break into the winning column against Ferris.

Overall, six teams remain unbeaten after three outings. St. Joseph's, Essex Catholic, Seton Hall, Valley, DePaul and St. Cecilia's.

In the Big Eight Conference, Valley, DePaul and St. Luke's are undefeated after three, two and one league games respectively. There has been only one game played in the Tri-County Conference so far. That was St. Cecilia's win over the Queensmen.

School Grid Slate

(Advocate Selections in Bold Face)

FRIDAY, OCT. 16

Essex Catholic at Marist, 6 P.M.

SATURDAY, OCT. 17

DePaul at Parsippany

Pope Pius at Passaic

SUNDAY, OCT. 18

St. Mary's at Don Bosco

Pope John at Ferris

St. Joseph's at Queen of Peace

Harrison at O. L. Valley

Bayley-Elliard at St. Luke's

Morris Catholic at Oratory

Bergen Catholic at St. Cecilia's

* Big Eight Conference

** Tri-County Conference

Results Last Week

West Milford 20 Pope John 6

St. Joseph's 27 Dickinson 12

East Orange 21 St. Benedict's 7

Teaneck 7 Bergen Catholic 0

St. Peter's 34 Snyder 7

Delbarton 17 Piquette 0

St. Luke's 6 Cresskill 6

Pope Pius 28 Bayley-Elliard 26

DePaul 13 St. Mary's 6

O. L. Valley 19 Morris Catholic 7

St. Cecilia's 19 Queen of Peace 0

Seton Hall 6 Red Bank Catholic 0

Essex Catholic 32 Xavier 0

Don Bosco 22 Brooklyn Prep 13

Big Eight Conference Standings			
	W	L	PF PA
O. L. Valley	3	0	98 13
DePaul	2	0	44 12
St. Luke's	1	0	40 7
Morris Catholic	0	1	7 19
Bayley-Elliard	0	1	6 31
St. Mary's	0	2	12 40
Oratory	0	2	7 101

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Mission Sunday Oct. 18

—It's Time to Identify

While Christianity has arisen over the earth, it is yet only dawn. If the world is to be saved from the darkness of paganism, it is to be made light by the mission activity of the Church.

Christianity gave man a true concept of civilization and only Christian missionary work can establish this civilization among all races and peoples. While paganism has made material progress in many places, it contains within itself the kernel of religious and moral retrogression.

Catholic mission work is the affair of the entire Catholic people. Mission work means opening the doors of the Church to all the world.

Identify yourselves with the missions by helping the Holy Father's Society for the Propagation of the Faith. Start right now on Mission Sunday, Oct. 18.

Kenya Can Lead African Nations

A graduate student from Nakuru, Kenya, states that while his country is "relatively small with little to offer materially, it is going to be an example for the solution of the most touchy questions in the world today."

With its cosmopolitan popu-

Mission Appeal At Cathedral

Msgr. John F. Davis will make an appeal for the Society for the Propagation of the Faith Oct. 18 at Sacred Heart Cathedral, Newark.

Msgr. Joseph A. Doyle, pastor. Bishop Stanton and Msgr. Davis thank Msgr. Doyle and the other pastors of the archdiocese for making these appeals possible.

Society for the Propagation of the Faith

Archdiocese of Newark:

Most Rev. Martin W. Stanton, S.T.D.
Very Rev. Msgr. John F. Davis
31 Mulberry St., Newark 2, N.J. Phone 623-8308.
Hours: Daily, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to 12

Diocese of Paterson:

Rt. Rev. Msgr. William F. Louis
24 DeGrasse St., Paterson 1, N.J. Phone ARmory 4-0400
Hours: Daily, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to 12.
Donations to the Society for the Propagation of the Faith are income tax deductible.

lation of Arabs, Indians, Pakistanis, Europeans and Africans able to live in harmony, Kenya as a nation should be in a position to champion the way to harmonious living for all people of the world.

"This is the spirit which will help us build Kenya into a nation of oneness which transcends tribal, racial and perhaps religious considerations," writes the student. "One wonders the more watching the impressive morning assembly at our St. Joseph's parochial school, as Moslem and animist join in the Our Father, Hall Mary and I Believe in God."

"Do pray, then, that Kenya may always in practice as well as theory be able militantly to put first things first, and pray also that her friends may not find themselves without the means to aid her. We consider you our friends."

Launch and Lifeline — And Liability

The only mission station in Fiji that has to maintain a launch for communications and supplies is Solevu on the coast of Vanua Levu. This place gets more than its share of rain and is one of the oldest of missions, having celebrated its centenary in 1961.

Since this is an old station, most of the buildings are ancient.

At the present time the rectory is being restored, and Rev. L. Chanel Cyr, C.M., says a "circus aerialist" is almost a necessity for climbing to the second story rooms.

"The church also needs going over," Father Cyr writes, "and the classroom for tiny tots is a total shame — a thatch hut that does not even keep out the rain. Dining rooms are even worse, not having floors, and the dormitory for small boys would be all right for goats. Altogether we are extremely poorly off."

"We depend a lot on our launch, the Stella Maria, which is almost self-sufficient since it carries passengers and cargo (copra and coconut meal) to Suva. However we are in dire need of a smaller boat and an outboard so we can cover the villages in the near vicinity when the launch is in Suva. It takes better than a week for the Stella to load, go to Suva, unload, reload supplies and return."

"Right now she is marooned in Suva."

"Solevu Bay is a tropical beauty spot, where people are generous and willing. All we need are the materials and we can make a go of it. We could buy many materials we cannot grow here if we had the money. Could you spare us a bit?"

"It would help a lot."

Brazil's Rice Crop Will Build a Church

For most North Americans the word "rice" brings to mind a picture of Chinese or Japanese peasants bending over seedlings in flooded paddies. That was about all Rev. Aquin M. Hankinson, O.F.M. Conv., knew about rice, until he went to Pontalene, in the heart of Brazil's vast rice growing country.

Rice and beans are staples in the diet of millions of Brazilians. Many of Father Aquin's parishioners are rice farmers, and he finds that a good rainy season is most important to the crop.

Father Aquin writes: "This year I have more than ordinary interest in the rice crop, as 60 parishioners have each promised to give two bushels of rice to the Church to finance our building program."

"Church construction is going along nicely for St. Rita's, but we still need an altar, floors, windows and furnishings. Please say a prayer that we have a good rice crop."

Rectory Drive At \$3,867

The drive for \$11,000 to build a rectory for two Paterson priests establishing a mission in Ica, Peru, has reached \$3,867.75.

Donations are being accepted by Msgr. William F. Louis, 24 DeGrasse St., Paterson, N.J., 07505. Latest donations received are as follows:
Anonymous \$200.



"... and this is 366 Fifth Avenue, National office of the Society for the Propagation of the Faith."

Hindu Rightists Threaten Protests at Congress

BOMBAY, India (NC) — Hindu religious parties are planning to stage demonstrations against the 38th International Eucharistic Congress to be held here and the exposition in Goa of the body of St. Francis Xavier, according to reports here.

Reports say that the right-wing Hindu parties — the Mahasabha and Jana Sangh (People's League) — will join in demonstrations to protest "the pitiable helplessness of the state government [of Maharashtra] regarding the acute food shortage . . . and its unwarranted enthusiasm for the Catholic congress." The congress will be held Nov. 28-Dec. 6.

Valerian Cardinal Gracias of Bombay replied:

"There is no question whatsoever of the congress participants feasting while the citizens of Bombay starve . . . On the contrary, if there is a general food shortage the congress delegates will tighten their belts along with the public of Bombay."

Both the central Indian and state governments are taking measures to ensure that requirements of congress visitors do not affect normal food supplies in Bombay.

India is now passing through a food crisis. There is worry whether it will end before the congress opens. There is a particularly grave shortage of rice, the staple food of South India.

Indian Prime Minister Lal Bahadur Shastri has predicted that the food crisis will be over before the congress.

About 5,000 tons of food will be required for the nine-day congress.

"I WAS SICK, AND YOU...."

IN INDIA, MONKEYS DO GREAT DAMAGE, yet nobody lifts a hand . . . RATS also are a problem. The government cannot exterminate them because Hindus (who make up 85% of the population) believe it is not lawful to kill any living thing . . . Our priests and Sisters do their best to teach people how to avoid disease. Epidemics are common, as one would expect.

"When a man is sick, however," one priest said, "aspirins are better than sermons." . . . If our Lord were to preach in INDIA today, He might very well say: "I was sick, and you gave me medical care."

He would be speaking of our nursing Sisters, born and raised in INDIA, who put in 18-hour-days helping people in pain . . . These Sisters asking nothing for themselves. . . But to do their work they must have the basic essentials . . . In AN-GA-MALY, 17 Sisters of St. Theresa of the Child Jesus need a chapel for the student nurses and patients in the hospital they run. It will cost altogether only \$3,825. Can you spare \$1, \$5, \$10, \$100? While fighting disease, you'll be giving worn-out Sisters a place to pray for you . . . Please write.

THE EASY WAY TO HELP REGULARLY? . . . join a Mission Club. The dues are only \$1 a month, a prayer (for missionaries) a day . . . Your money will be used for what you want—lepers (DAMIAN LEPPER CLUB), orphans (ORPHAN'S BREAD), future Sisters (MARY'S BANK), the aging (PALACE OF GOLD CLUB) . . . You'll know, for sure, you're helping someone unselfishly.

YOUNGSTERS IN SEBEA, ETHIOPIA, ARE NEVER LATE FOR SCHOOL—because the village has no school! BISHOP CAHSAI asks help to build four classrooms (\$3,500 altogether) for youngsters in the bleakest part of ETHIOPIA. Would you like to give one classroom (\$850)?

YOU "BELONG," IF YOU ARE A MEMBER of this Association . . . For individuals, the dues are only \$1 a year, \$20 for life. For families, \$5 a year, \$100 for life . . . We want you on our mission team!

OF ALL THE BLIND CHILDREN in the Pontifical Mission Center in GAZA, not one is a Catholic! The Holy Father asks help that "they may see" . . . \$300 pays the overall cost of a blind boy's training for a year . . . \$25 pays it for one month . . . \$1.25 a month gives him lunch each noontime.

NOVEMBER IS ONLY WEEKS AWAY. Write us now if you want a missionary priest to offer Masses for your deceased. Your offering supports for one day the missionary who celebrates Mass for your intention . . . Ask us, too, about GREGORIAN MASSES (30 Masses, one each day without interruption).

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But Not What It Should Be

U.S. Mission Effort Growing

WASHINGTON (NC) — U.S. Catholics — priests, religious and laymen — serving in foreign missions now total 8,126, an increase of nearly 1,000 over two years ago, according to a new report on the American Church's missionary activity.

Auxiliary Bishop Fulton J. Sheen of New York, in an introduction to the report, cites these figures as evidence that "the Church in the U.S. is becoming more and more missionary."

"THE DAYS of our introduction to the report, and instead of looking only to our wants, we are beginning to be conscious of the needs of the other parts of the world," Bishop Sheen says.

"Our 8,000 represents less than 3% of the Catholic missionaries of the earth, but thank God, we are on the move."

The survey, entitled "U.S. Catholic Missionary Personnel Overseas, 1964," is a 137-page booklet prepared by the Missionary Secretariat.

Bishop Sheen, who is the national director of the Society for the Propagation of

the Faith, is executive director of the secretariat.

THE TOTAL of 8,126 U.S. missionaries compares with 7,146 for 1962. A breakdown shows 3,518 priests, 782 Brothers, 3,137 Sisters, 157 scholastics and 532 laymen.

There are 1,025 U.S. Catholic missionaries in Africa, 2,454 in Asia, 846 in Oceania, 69 in Europe, 220 in North America, 660 in Central America, 1,056 in the West Indies, and 1,796 in South America.

While voicing optimism at the growth of U.S. missionary work, Bishop Sheen also deplores the fact that it is not much larger. He is critical of both diocesan clergy and religious communities.

"It may very well be asked if the small number of diocesan priests supplied by the Bishops of the U.S. to the missions may not be one of the reasons for the decline in vocations. 'Date et dabitur' (give and it shall be given) is a divine law which applies not only to the material but also to religious personnel."

HE NOTES that only 1.7% of the 177,154 U.S. Sisters are

serving overseas. "This indeed falls short of even the minimum tithing which the Church owes to the missionary Christ," the Bishop says.

Bishop Sheen calls the total of 532 lay missionaries the "most astounding" figure in the compilation and notes that it is an increase of 225 — nearly 100% — in two years. The laity, he says, are the "greatest untapped spiritual resource of the Church in the U.S."

Franciscan College

ROME (NC) — The Conventual Franciscans have opened a new international college here.

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ADDED EMPHASIS — Michael Dowling of Dumont, a member of St. Francis of Assisi Council, K. of C., East Rutherford, displays one of the pennants which the council is distributing for display in public places to emphasize the words "under God" which were added to the Pledge of Allegiance several years ago and which are now under court attack in two states.

Fanaticism Spurs Congo Rebels

An Advocate News Summary

A fanatical belief in their "mission" to free the Congo of injustice and confidence in their "invulnerability" have led the Congolese rebels to amazing victories — and to persecution of missionaries.

This is the assessment of Rev. Anthony Delmonte, C.I.C.M., provincial of the Immaculate Heart Missionaries in the Congo.

Father Delanote said in a

letter to the American headquarters in Arlington, Va., this fanaticism has resulted in rebel victories over superior, well-armed government forces.

But it also has led to charges of "mixing in politics" against priests and nuns. Seventy missionaries have fled the Beni Diocese for Uganda after being sentenced to death.

Many — Bishop Henri Joseph Pierar among them — were beaten and at least one was left for dead before they

were able to escape.

In Father Delanote's own district of Lisala, missionaries have maintained an uneasy truce with rebels while they trade towns with the gaining government troops.

Rev. Adolph Martin Bormann, 34-year-old son of the missing former Hitler aide, is himself missing with 40 other Sacred Heart missionaries from the Stanleyville area. No word has been heard from the community since August.

Education News

Asks Discipline Be Relaxed

WASHINGTON (NC) — Catholic high school administrators have been urged to relax discipline in Catholic high schools.

"In the spirit of the times it would seem that a bit of relaxation is in order," suggests the Secondary School Department of the National Catholic Educational Association in its publication "Pointers for Principals."

In an editorial on regimentation, the publication comments that the typical Catholic school breathes order and discipline. It adds: "We need to think a bit about those long files of boys and girls who so obediently and silently march from class to class, who so obediently leave off their lipstick and keep their cigarettes hidden. Are they truly being formed?"

"Will they be so apt to praise this sort of treatment when they get a bit older? Do they make apt subjects for instruction if the mind is formed to respond always in set pattern? There is a strong belief that such is not the case."

Five proposals are made. "Let students move — not file — from class to class without strict silence," one suggests.

Others are a suggestion box at the principal's door, experimental relaxation of the disciplinary program, an advisory board for the principal from among student leaders and a student tutoring system to allow better students more freedom in planning their day.

Adopt New Tests

WASHINGTON (NC) — Fourteen diocesan school sys-

tems will launch in February a custom-made placement and evaluation test for eighth graders.

Some systems will use it to guide high school admission procedures.

The National Catholic Educational Association said the project was carried out in cooperation with the Educational Testing Service, Princeton, N.J., and school superintendents from the Archdioceses of Hartford, New Orleans, Detroit, Cincinnati and Philadelphia and the Dioceses of Wil-

lington, Del.; Fort Wayne-South Bend, Ind.; Fall River, Mass.; Marquette, Mich.; Natchez-Jackson, Miss.; Manchester, N.H.; Syracuse, N.Y.; Columbus, Ohio; and Providence, R.I.

Msgr. Bennett Applegate of Columbus, chairman of the group of superintendents, said he believes the project will permit the dioceses to conform evaluation and placement tests more closely to what is taught in Catholic schools than standard, nationwide tests now used.

Convention Datebook

2 Groups Discuss Population, Peace

Population problems will concern two groups meeting in Washington during the coming week.

An international group of 150 doctors, clergymen and social service workers will participate in an International Symposium on Rhythm Oct. 20-22 at Washington's Gramercy Inn.

That meeting, sponsored by the NCWC Family Life Bureau and the National Federation of Physicians Guilds, will attempt to bring together the latest medical, psychological, theological and sociological research on rhythm and population.

Dr. John Marshall of London, medical director of England's Catholic Marriage Advisory Service, will be keynote speaker on "Fertility Control: Context Possibilities."

Other speakers will include Rev. John Ford, S.J., of Catholic University, Dr. John D. LaTendresse of Georgetown University Hospital, Washington, and Dr. Joseph Ricotta of

the Buffalo Diocesan family life clinic.

THE CATHOLIC Association for International Peace will hold its annual conference on "Population Growth: Threat to Peace?" Oct. 22-25 at Georgetown University.

George Shuster, assistant to the president of Notre Dame University, will be keynote speaker. Rev. Robert F. Drinan, S.J., dean of the Boston College Law School, and Rev. George Dunne, S.J., assistant to the president for international affairs at Georgetown, will also speak at the meeting.

Highlights of other coming meetings include: The National Catholic Cemetery Conference will meet Oct. 20-22 in Madison Wis., on the theme "The Pastor's Role in Christian Burial."

The Canon Law Society of America will debate marriage questions at its 26th meeting Oct. 20-22 at San Francisco's Fairmont Hotel.

Just a Minute

Capsule Opinions

Negro History — "A review of history textbooks in U.S. schools . . . reveals an almost total absence of the Negro story in our history. The same situation is true also with respect to the Indian. This omission has been deliberate, as all scholars know. The white student thus studies only about white Americans, and the Negro also studies only about white Americans. It is not surprising then that one develops a superiority complex while the other develops one of inferiority." — George W. Crawford, editor, Catholic Interracial Council Newsletter, in a talk at Xavier University, Cincinnati.

The Lay Vocation — "We sometimes hear it said that the apostolate of the laity is necessary because of the actual conditions prevailing in the world today or because of the scarcity of priests or for other extrinsic reasons. It is forgotten that the apostolate of the laity derives from our twofold vocation as men and as Christians. The layman receives two mandates from the Bible: 'to increase and multiply' and 'go ye therefore into the whole world.' The layman is the bridge between these two societies. He leads the world to Christ . . . and leads the Church to the world to save it." — Bishop Manuel Larraín of Talca, Chile, president, Latin American Bishops' Council, at a press conference in Rome.

CCD to Study Place of Music

SOUTH ORANGE — The place of music and student activity in confraternity religion classes will be featured at the Confraternity of Christian Doctrine elementary teacher workshops Oct. 18 at Seton Hall University.

Sister Agilia, S.S.N.D., supervisor of music for the School Sisters of Notre Dame, will speak on the place of music. Sister Wilma, S.S.N.D., also of the Notre Dame Motherhouse, Wilton, Conn., will demonstrate ways and means of teaching hymns to CCD pupils.

The rest of the workshop will be taken up with demonstrations to illustrate the music and dramatic activities recommended by the "On Our Way" series of teacher manuals used in CCD classrooms.

Solemn Novena To St. Jude

JERSEY CITY — The 32nd annual solemn novena to St. Jude will begin Oct. 20 at St. Lucy's Church here and continue through Oct. 28, it has been announced by Rev. Sigismund Zajkowski, pastor.

Novena devotions will be held four times daily at 4:30, 7:15 and 8:15 p.m. Veneration of the St. Jude relic will be held after each service and also after daily Masses at 7:30, 8 and 10 a.m.

Upon completion of the solemn novena, the regular weekly perpetual novena will continue each Tuesday afternoon.

Pray for Them

Bishop Treacy

LA CROSSE, Wis. — Bishop John P. Treacy, 73, a leader in the liturgical movement, died Oct. 11 of a heart ailment. He had been ill since the first week of June.

In addition to promoting liturgical renewal in his diocese Bishop Treacy directed a \$30 million building program which constructed 196 new buildings in 18 years.

The Bishop was born in Marlboro, Mass., attended Holy Cross College, Harvard Law School and Catholic University before his ordination for the Cleveland, Ohio, Diocese in 1918.

He was director of the Cleveland Society for the Propagation of the Faith in 1945 when he was named coadjutor Bishop with the right of succession to Bishop Alexander McGavick of LaCrosse. Bishop Treacy assumed his chair when Bishop McGavick died in 1948.

Bishop Treacy was president of the National Catholic Rural Life Conference in 1948, and founded a diocesan religious society, the Brothers of St. Pius X, for teaching and catechetical instruction.

Sr. Mary Alice

LODI — Sister Mary Alice Szyper, C.S.S.F., vicar provincial of the Felician Sisters here, died Oct. 7 at St. Mary's Hospital, Passaic. A Solemn Requiem Mass was offered Oct. 10 at Immaculate Conception Convent.

Born in Poland, Sister Mary Alice came to the U.S. at an early age and entered the Felician Aspiration in Buffalo in 1904. She first came to Lodi in 1913.

Sister Mary Alice served for 20 years as a superior in various mission homes before her appointment as vicar provincial. From 1947 to 1949 she taught at the Felician High School in Warsaw.

Mother Aloysia

PHILADELPHIA — Mother Aloysia Maria, S.S.J., who once served as superior at Our Lady Star of the Sea, Bayonne, died Oct. 9 at Mt. St. Joseph's infirmary here. A Solemn Requiem Mass was offered Oct. 10 at the convent of Mt. St. Joseph.

Mother Aloysia was a member of the Sisters of St. Joseph of Chestnut Hill since 1908. In addition to her term in Bayonne, she was superior at schools here and in Allentown, Pa., and Wildwood.

Charles H. Ridder

NEW YORK — Charles H. Ridder, 76, publisher of the Catholic News since 1936 and former president of the Catholic Press Association, died Oct. 10 after a long illness. A Solemn Requiem Mass was offered Oct. 13 at St. Patrick's Cathedral.

Ridder joined the Catholic News in 1910 as assistant to his father, the publisher of the Catholic weekly which was founded in 1886.

Ridder was honored by both Pope Pius XII and Pope John XXIII, being named a Knight of Malta and Knight of the Holy Sepulchre by the former Pontiff and being raised to a

Knight Commander of the Holy Sepulchre by the latter. Survivors include his widow, Mrs. Charles Ridder, four sons, Charles Jr., Victor and Henry of New York and Thomas of California, and a daughter, Mrs. John Driscoll of Redding, Conn.

Other Deaths . . .

Mrs. Joseph Behson of Bayonne, aunt of Bishop John J. Dougherty, president of Seton Hall University, died Oct. 5 in Staten Island.

Gerard P. McCloskey, 43, of Jersey City, brother of Rev. James F. McCloskey of Blessed Sacrament, East Orange, died Oct. 6 at home.

James A. Finn of Jersey City, brother of Rev. Frank J. Finn of Seton Hall Preparatory School, died Oct. 8.

Mrs. Joseph Mulligan of Jersey City, sister of Sister Maria Dorothy of St. Vincent's Academy, Newark, died Oct. 8 at the Jersey City Medical Center.

Florence Buckley, assistant director of the New York office of the NCWC immigration department, died Oct. 7 at her home in Yonkers, N.Y.

Mrs. Paul Pedersen, 47, of Wilton, Conn., sister of Rev. John R. Ryan, pastor of Our Lady of the Magnificat Church, Kinnelon, and Rev. Leo P. Ryan of Immaculate Conception, Franklin, died Oct. 11 at New York Hospital.

In your prayers also remember these, your deceased priests:

Newark . . .

Rev. William F. Marshall, Oct. 16, 1935
Rt. Rev. Msgr. Eugene P. Carroll, Oct. 16, 1938
Rev. Eugene Dikovich, Oct. 17, 1904

Rev. Baldomero Marcilla, Oct. 17, 1940
Rev. Thaddeus A. Zajac, Oct. 17, 1943

Rev. Edwin Garrity, O.F.M., Oct. 19, 1963
Rev. Edmund O'Keefe, Oct. 19, 1923

Rev. Salvatore Barbato, C.F.C., Oct. 19, 1940
Rev. John J. Finnerty, Oct. 19, 1955

Rev. Herbert McDevitt, C.P., Oct. 19, 1957
Rev. John J. O'Brian, Oct. 21, 1934

Rev. Alphonsus M. Schaeken, Oct. 22, 1915
Rev. John J. Gately, Oct. 22, 1922

Paterson . . .

Rev. Vincent W. Palozzo, Oct. 19, 1938
Rev. Joseph H. Dempsey, Oct. 20, 1963
Rt. Rev. Msgr. William V. Dunn, Oct. 20, 1954

Rev. Rocco D'Annunzio, Oct. 21, 1963



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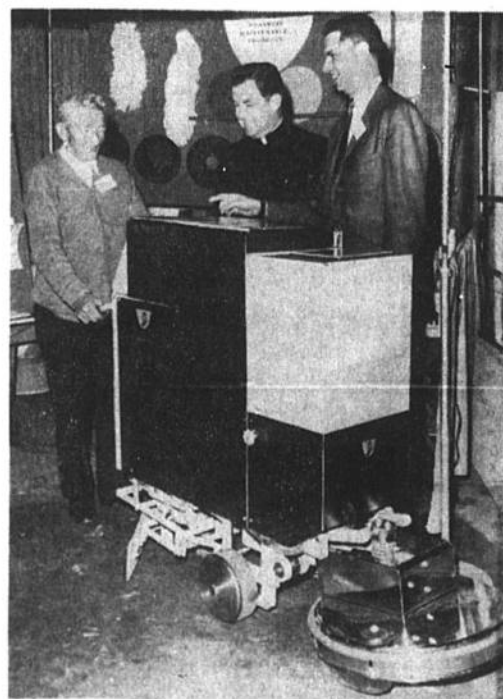
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- ☐ Fireplace
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CLEAN SWEEP — Patrick Callahan, sexton at St. Aloysius, Caldwell, gets the feel of a new cleaning device which was shown at the annual Cooperative Supply Services exhibit Oct. 12 at the West Orange Armory. Also present are Rev. Joseph A. Beggans of St. Aloysius and Thomas C. Vickers of Franklin Maintenance Products.

Teachers Attend St. Peter's Math Institute

JERSEY CITY — Seventeen Sisters from North Jersey Catholic high schools are attending the in-service institute in mathematics being conducted on Saturday mornings at St. Peter's College.

The objective of the institute is to advance the professional competence of the high school teacher by introducing them to the latest techniques in the field, particularly the newer concepts on the college level.

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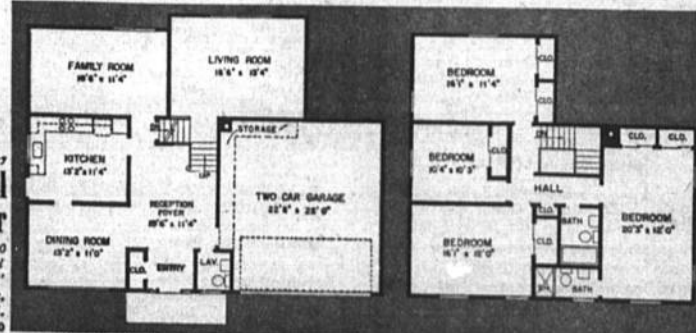
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Harmer Corp Looks to '65 As Banner Jubilee Year

A Kaylor Release

CLIFTON — The Harmer Development Corp., one of New Jersey's largest building organizations, is looking forward to a banner year in 1965 when it will be celebrating its 25th anniversary.

Harold Kramer, who heads the organization, is anticipating one of the best years in the company's history and points to a number of factors to bear out his forecast.

The booming economy is one of the chief reasons for Kramer's prediction of a banner year. He sees the healthy economy continuing through

next year unless some unforeseen event intervenes.

Kramer also sees strong homebuying activity during the next year from the many World War II babies who have married, are beginning to raise families and will be seeking homes.

Kramer, who points to the cost factor, which is down, as one of the keys to the anticipated banner year in 1965. Today's homebuyer, he says, gets more house for his money — with new homes offering more floor space, better materials and more conveniences — and with ample financing.



THE CHARLESON — Above is one of the two models on display at Charleson Homes on Jordan and Midstream Rds., Brick Town. The homes are priced at \$19,500 complete, no extras. Builder is the Costanzo Co. The community is near parochial schools, a large shopping center and the Inland Waterway. Lots are 100 by 100 and larger and are fully landscaped. All homes are air conditioned.

Name Agents In Wayne

A Cherson-Carroll Release

WAYNE TWP. — Brounell and Kramer, Realtors, of 1478 Morris Ave., Union, have been appointed exclusive sales agents for Tall Oaks-at-Wayne, custom home community situated at Alps and French Hills Roads here. It was announced today by co-developers William Richards and Leonard Robbins.

Offered by Richards and Robbins at their Tall Oaks community are custom homes of Colonial, split-level, bi-level and two-story design on minimum 1/3-acre heavily wooded sites. They are priced from \$33,990.

Choosing Right Mortgage Important to Homebuyers

A Gold Release

NEWARK — The largest transaction the average family makes is the purchase of a home, and its largest personal debt is usually the mortgage loan which finances that purchase.

There are several types of mortgages, and selecting the right one is important to the homebuyer. It may represent the saving of many dollars, either at the outset, over the long run, or both. Many homebuyers have a choice among these types of mortgages: VA-guaranteed (GI), FHA-insured, or the conventional loan. Each type has its advantages in a given situation.

In the interest of a better informed homebuying public, a non-technical explanation of the three types of mortgages has been provided by the J.I. Kislak Organization, real estate, mortgage banking, and insurance firm, headquartered here. Each year the firm's mortgage division provides funds totalling approximately \$125 million to finance home sales made by over 900 real estate brokers in five states. This includes financing provided for more than 1,000 houses sold annually by Kislak's homes department in North Jersey.

Plymouth Serves Wide Area

A Ross Release

UNION — From its Home-O-Rama location on Rt. 22, Plymouth Homes is traveling in a 100-mile radius to erect homes for lot owners. Because of the wide variety of locations, Plymouth has instituted a service for lot owners which details for them the requirements of the town in which they are building.

Plymouth is also featuring various types of siding for different areas. They are presently carrying a plastic covered siding for the shore area; as well as sidings which require no additional upkeep, such as aluminum, and a new all-weather siding.

Plymouth is featuring, besides its catalogue of 100 models, pictures and layouts of houses which have been recently completed so that customers can benefit from the experience of recent buyers. They have found this an invaluable aid to getting the home they really want.

New Retirement Community Set

An SOT Release

KESWICK GROVE — To meet the increasing demand for retirement living in mid-Jersey, Crestwood Village, a new retirement home community for senior citizens, held formal ground-breaking ceremonies this week.

Mike Kokes and Irving Zimmerman, well-known builders of developments and apartment rivers in the Lakewood-Toms River area for many years, plan to erect over 1,000 3-1/2 room and 4-1/2 room apartment-homes on the large site on Rt. 330, west of Toms River, here.

Crestwood Village, according to the builders, will be a cooperative-type community for senior persons, and it is expected that the homes will cost about \$8,000, with less than \$50 monthly paying all costs, including utilities, taxes, maintenance of home and grounds, and community club recreational facilities.

Now you can afford the finest in retirement living. 3 & 4 Room Apartment-Homes. Full Price Cash \$8479 less than \$50 Monthly Pays All for FREE BROCHURE write Dept. xx CRESTWOOD VILLAGE, Box 188, Whiting, N. J.

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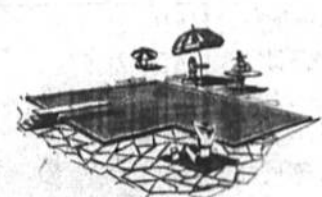
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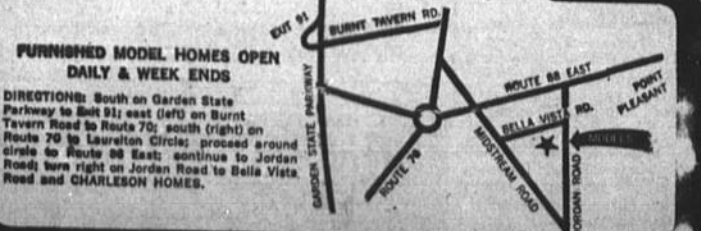
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Hail Action On Rights, Poverty

ST. LOUIS (NC) — The National Conference of Catholic Charities has commended the 88th Congress for passage of the civil rights bill and the Economic Opportunity Act.

A pledge to help implement the legislation was included in resolutions adopted by the conference at its 50th annual meeting.

The conference also elected as president Msgr. William R. Johnson, archdiocesan director of charities in Los Angeles.

IN OTHER resolutions, the conference said again that welfare is a responsibility of both voluntary and public groups and stressed the need for more lay participation "in the Church's mission of charity."

Member agencies should "provide cooperative leadership to discover the causes of personal, family and social breakdown, and to provide planning and action in the community organization to evolve the necessary preventative and rehabilitative services," the resolution stated.

Cedar Grove Fund Drive

CEDAR GROVE — About 300 members of St. Catherine of Siena Church will visit their fellow parishioners Oct. 18 to receive subscriptions to help pay for an addition to the school building and a mortgage reduction program.

The addition will consist of four classrooms, library and workshop and utility rooms. It will be built at an estimated cost of \$190,000.

Construction will start this fall and completion is expected in 1965.

Rev. Raymond J. Quinn, pastor, has asked all families of the parish to remain at home Oct. 18 until visited by a member of the committee, headed by Michael Bravette and John Harrington. The minimum need has been set at \$300,000 over present income for the next three years.

St. Catherine's School has 620 students, with the number expected to increase in coming years. It is staffed by the Sisters of St. Dominic of Caldwell.

Swiss Bishops On the Family

EINSIEDELN, Switzerland (NC) — The Bishops of Switzerland have declared that the number of children a married couple should have depends "on the health of the parents and on the educational facilities they have at their disposal."

In a joint pastoral letter marking the Swiss National Thanksgiving Day, the Bishops asserted that "the Church in this matter has never declared, 'the more children, the better.'"

"Adequate housing at a reasonable cost has become a determining factor for the size of a family. . . Families and their children must also be given generous acceptance by the community of men. . . Fathers sometimes have the feeling that they should apologize for having so many children."

"This is perhaps because a large family stands as a reproach to those who have not had the courage to accept the sacrifices which go with it, a reproach which they cannot bear and to which they respond with mockery and contempt," they said.

Father Serra Medal Struck

PHILADELPHIA (NC) — Five gold medals commemorating Padre Junipero Serra have been struck at the U.S. Mint here.

They will be presented to Pope Paul VI; President Johnson; Generalissimo Franco of Spain; and Serra International, a worldwide Catholic men's group devoted to fostering religious vocations. The last will go on display at the Santa Barbara Mission Museum in Santa Barbara, California.

The Padre Serra National Medal was authorized by Congress last year to commemorate the 250th anniversary of Padre Junipero Serra — Nov. 24, 1663. It is the first national medal to honor a Catholic priest.

Vatican Pavilion Closing Oct. 16

NEW YORK — More than 13,000,000 persons — an average of 75,000 a day — will have visited the Vatican Pavilion at the Worlds Fair when it closes Oct. 16.

The Pavilion exhibit, which features Michelangelo's Pieta, has been seen by almost half of all fair visitors, according to pavilion statisticians. It will reopen next spring.

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A School System ... An Apostolate

By Joe Doyle

"Now if it is vain to expect a harvest where no seed has been sown, how can we hope to have better-living generations if they are not instructed in the doctrines of Jesus Christ?"

Pope St. Pius X wrote those words in 1905 in the encyclical "Acerbo Nimis," to explain the urgent reason he was mandating the canonical erection of Confraternity of Christian Doctrine in every parish.

Since its beginnings in 1536 when a pastor in Milan, Italy, founded a school of Christian Doctrine for children and the illiterate, CCD has been planting those seeds with increasing efficiency. In the U. S. today it has flowered into an increasingly effective "second school system" augmenting the vast parochial school complex, and also as a leading project of the lay apostolate. CCD is also developing its adult education goals with discussion clubs, inquiry classes, and guidance for parents.

"Basically," explains Msgr. Roger A. Reynolds, CCD director in the Newark Archdiocese, "CCD is a lay organization formed of a group of dedicated people who unite under the priest's direction for a common goal — bringing religious instruction to those who do not have the benefit of a Catholic school education."

"That the parochial school system alone is inadequate in the solution of the present religious education problem on a national level is beyond debate," he adds.

"The eight million Catholic children attending public schools demand our dedicated attention to the expansion and development of Confraternity schools of religion."

Virtually every parish in the Newark Archdiocese and the Paterson Diocese provides elementary and high schools of religion in an attempt to reach the approximately 250,000 Catholic children of North Jersey who attend public schools. Many parishes offer an additional four-week summer school of religion, and a few have a weekly nursery school of religion for pre-school tots.

CCD schools are conducted on an increasingly professional level. From the national and diocesan offices parishes receive a great deal of help geared to establishing the Confraternity program as a complete school system separate from the parochial school, with its own principal, trained faculty and staff, with graded classes, regular report cards, attendance records, and a close check on student interest and achievement. Many parishes have CCD school of religion graduation ceremonies with diplomas and honors, and in the Newark Archdiocese there is a high school scholarship competition for CCD eighth graders.

"We try to make the CCD school of religion resemble a regular school as much as possible," explains Rev. Richard Rento, assistant CCD director in the Paterson Diocese. "In the Church's mind it is the center of education and should be conducted so that it becomes an integral part of the child's school life."

"One of the problems that confronts CCD," says Rev. William King, Paterson's CCD director, "is educating parents in what we are trying to do for their children. Receiving the Word of Christ is important for everyone. That is one reason parish executive boards are encouraged."

The parish executive board is designed to cover the entire scope of CCD: developing, recruiting, teaching students in CCD schools of religion; running the various adult education programs.

Its director is the pastor or his delegate and the rest of the board are laymen. Four executive officers, the president, vice president, secretary and treasurer, preside over chairmen of each CCD division; teachers, fishers, apostles of good will, parent-educators, helpers, and discussion clubs.

CCD teachers, mostly laymen and women, are trained for their posts by attending a 30-hour course in methods and doctrine. Neither of the North Jersey dioceses permits people to teach CCD until they have received certification.

Fishers recruit students, educate parents to the importance of CCD, and act as "truant officers." They do their job by telephone calls or home visits.

Apostles of good will concentrate on interesting prospective converts or lapsed Catholics.

Parent educators visit homes with literature designed to assist parents in the spiritual formation of their children.

CCD helpers do everything from providing transportation to keeping records and mailing report cards.

Discussion clubs are another CCD activity — the adult education program. The priest-director selects a religious topic and members broken into groups of from six to 12 meet regularly for talks designed to deepen their knowledge of the Faith.

When a parish has every phase of CCD active, and interested people are taking part, then the key to CCD success has been found — organization.

"Organization is the most necessary thing for CCD," Msgr. Reynolds says. "If we have a good program to offer, CCD won't fail to attract. We can't afford to offer anything that is disorganized because the Word of God should be packaged in an attractive way."

The executive board program began to develop in the U.S. in 1935 with the establishment of the national CCD center as a division of the National Catholic Welfare Conference.

Since then the coordination of CCD throughout the country has been handled through the center's Washington office. One of its principal contributions has been the development of the CCD manual which details the entire range, duties, and operation of CCD.

The center also publishes thousands of pieces of literature
(Continued on Page 2)

TOPIC ■ CCD

The Advocate



The other parish school, — CCD grade school of religion at St. Aloysius, Jersey City, where a class of public school youngsters gets religious instruction from Claire Buckley, a teacher's college senior.



Adult education — CCD parent educator, Mrs. Raymond Brooks of St. Genevieve's, Elizabeth, brings literature to Mrs. Donald Silvey to assist her in planning the spiritual development of little Karen, eight months old.



On Sundays, Anne Sullivan, a freshman at St. Aloysius Academy, does "truant officer" duty as a fisher for St. Aloysius Parish CCD. Above she phones parents of a school of religion absentee.

Martialing Methods, Manpower

A PRINCIPAL, a vice principal, 19 classes staffed by 10 Sisters and nine lay teachers, a student body of 560 . . . It may sound like THE parish school, but at St. Aloysius, Jersey City, it is ANOTHER parish school — the one for youngsters who do not attend St. Aloysius Grammar School, enrollment 1,350.

And this is the story in parish after parish of North Jersey, where methods and manpower are martialled every Sunday morning to provide the best possible religious education to public school parishioners.

Usually the school principal is ex-officio principal of the CCD grade school of religion, and often there is a vice principal who is a layman. At St. Aloysius the jobs are performed by Sister Alice Martina and Daniel Sullivan, respectively.

"The religious are necessary in a CCD elementary school, says Sullivan, "because they are specifically trained to teach religion. Nevertheless, laymen are essential because the Sisters have so many outside duties that it would be impossible for them to take on the whole work themselves." Parish CCD programs are constantly appealing for volunteer teachers.

Double classes are almost as frequent in CCD schools as they are in burgeoning parochial schools. At St. Aloysius there are two classes for each grade from one to eight, two

sacramental classes (preparation for First Communion and Confirmation) and a prayer class for pre-schoolers. School is in session every Sunday after 9 a.m. Mass. A careful check is made on attendance, and St. Al's corps of CCD fishers contact and visit the homes of absentees.

"In most cases these home visits really pay off," says Sullivan. "Parents can usually see the value CCD has for their children when they discuss it with someone. Actually, I always say, we don't have enemies, just careless friends."

St. Aloysius even offers a CCD tutorial service.

When a child happens to miss a sacramental class, a volunteer from the parish high school brings the lessons to him. Often after graduation these high schoolers become parish CCD teachers, having been hooked on the work via the personal satisfaction derived from a taste of it.

"Personal benefits are there," notes Sullivan, who has been active with CCD for 10 years. "One of the clearest benefits is the discovery that CCD reaches into the home through the child and brings back a parent who may have been away from the sacraments."

"Many times I have seen the parents gain as well as the child as a direct result of our work."

A Board of Laymen, A Committee of Religious

TECHNIQUES OF organization and inspiration for new programs filters to the parishes of the Newark Archdiocese from the CCD executive board of laymen and the Sisters and Brothers Committee.

The executive board undertakes a variety of projects aimed at creating and developing parish CCD on a full scale basis, while the prime concern of the committee of religious rests on the elementary school level.

On Oct. 18, the Sisters and Brothers committee will stage a training workshop at Seton Hall University for more than 1,000 CCD teachers and board members.

"The image of CCD in parishes where it is not fully developed," says Daniel Russell, whose two-year term as executive board president expired last June, "is that it consists only of the catechetical schools."

"The job of the executive board is to broaden the image by educating the parishioners to the full scope and value of CCD."

The board, composed of four executive officers and a chairman for each of the seven divisions of CCD, differs from a parish board only in its operational scope, which is the entire archdiocese, and the ad-

dition of two delegates for national meetings.

Each member is automatically a member of the archdiocesan CCD speakers bureau. Squads of three visit parish organizations on request and explain CCD.

When the parish consents to forming a board, archdiocesan officers and chairmen give assistance until the fledgling is on firm ground. The archdiocesan board also tries enlisting parishes which have boards operating to help new groups.

Keeping the spark of interest alive among parishes is also important. A bi-monthly newsletter which highlights particular parishes is another project of the board.

"We try to spotlight how a parish has used new ideas to make their program more effective," says Russell, "or we try to bring out common problems and show how one parish solved them."

Another assistance which the board provides parishes is a teacher exchange office. When a particular parish is short on teachers, the office supplies them from a list of certified volunteers.

The archdiocesan board meets once a month, working closely with CCD director

Msgr. Roger A. Reynolds to plan workshops, teacher training programs and the annual congress which is attended by participants from the four counties. James Merriman of Bayonne succeeded Russell as president.

Although Russell now holds no official post, he will remain active with the board by attempting to establish college CCD units. "The program is still in its infancy," Russell notes. "But we hope that it will operate with a full executive board and teaching program in each college."

"We find that one thing CCD needs is the interest of young people, especially college students who are willing to be involved with Church activity. Through such a program, which will be a good training ground for future teachers, we hope that this interest will be stimulated."

Russell feels that CCD cannot do without lay participation because ". . . it is a necessity to start with, and it gives the layman the responsibility he needs to fulfill his obligation to the Church."

"Participation in CCD," he continues, "has done a great deal to enrich my own spiritual and family life as well as making me more aware of my responsibility as a Christian layman."

Since the nature of the archdiocesan executive board is to be concerned with CCD on a full scale basis, it works closely with the Sisters and Brothers Committee. Composed of representatives from every religious teaching community in the archdiocese, it is currently directed by Sister Theodora, O.S.B., of St. Genevieve's, Elizabeth.

"The committee works more or less in an advisory capacity," says Sister Theodora. "We work mostly through the schools of our community and try to aid the principal and teachers by encouraging uniform texts and syllabuses."

The committee meets once a month at the Chancery Office with Msgr. Reynolds to discuss current and future projects and to report progress of the program in the schools.

Often they formulate the

CCD calendar, provide workshops and teachers for training programs for laymen and develop presentations of courses, questionnaires, and texts. Committee members often staff or fill in teaching posts in parishes where they are needed, or speak in parishes to encourage the development of CCD.

The Catholic high school scholarship examinations which the archdiocesan CCD office sponsors for eighth grade CCD pupils is administered and corrected by committee members.

"The influence that this committee has is wide," says Sister Theodora. "Often we have Sisters and Brothers from parishes outside of the diocese come here, observe the work and bring it back to their own area."

Many of the Sisters and Brothers attend summer leadership courses at Catholic University so that they will be

able to teach the CCD methods and doctrine courses lay teachers need for certification.

"We feel that the religious are trained to teach religion," says Sister Theodora, "and since we are able, we should do it."

"Of course, within the CCD schools, the children need the guidance of laymen, too, because when they observe that other laymen are sacrificing time, because they are interested in the children's spiritual formation this makes a dynamic appearance."

Programs such as the teacher exchange, the squad system for building parish CCD units, workshops and training courses are in effect in the Paterson Diocese. However, no executive board or Sisters and Brothers Committee have been established.

But since CCD has grown vastly there in recent years, plans are well underway for the formation of these two units.

School System . . . Apostolate . . .

(Continued from Page 1)

through St. Anthony's Guild in Paterson.

The guild has been handling CCD publications since the late Archbishop Edwin O'Hara of Kansas City, who actually developed the scope of CCD in the U.S., requested the director, Rev. John Forest Loviner, O.F.M., to publish a manuscript other publishers refused.

Although the cost to operate CCD in a parish is great, seldom is there more than a token charge to students for texts and other materials. Most parishes absorb the expense.

"One of the outstanding features of CCD," Father Rento says, "is that the schools are taught primarily by lay teachers. The students have a chance to observe someone who truly believes and lives what he is teaching because he is coming down without pay so that these children can grow spiritually."

"This in turn helps the children to live, love and believe what they have learned."

"CCD has to grow for the future," says Msgr. Reynolds. "As our Catholic schools become more and more crowded a mature religious training program must be available to public school children."

"Although it is impossible for a parish to activate every aspect of CCD at once, pastors should recognize where it is most urgently needed and put it into effect, as a first step toward developing a strong CCD program in the parish."



A CCD apostle of good will at work, Mrs. Lee-Marino posts ad for inquiry class at Our Lady of Sorrows, South Orange, in window of local gift shop, hoping to catch eye of passersby interested in learning about Catholicism.

Teenagers: A Challenge For the CCD School

DEFYING THE OLD idea that "Sunday school" ends after Confirmation, the CCD places strong emphasis on the high school of religion. Getting teenagers into the program and keeping them faithful to it is probably the most challenging phase of CCD. Success depends strongly on the organization of the school and the qualifications of its teachers.

At St. Andrew's parish, Clifton, 12 certified CCD teachers teach 195 high school boys and girls in segregated classes on the four grade levels. Rev. James H. O'Rourke is director; Mrs. Charles A. Franks, principal.

"The thing we stress to our teachers," says Father O'Rourke, "is to be prepared. If the class is well prepared and the teacher makes it interesting, unless the student falls asleep he will learn."

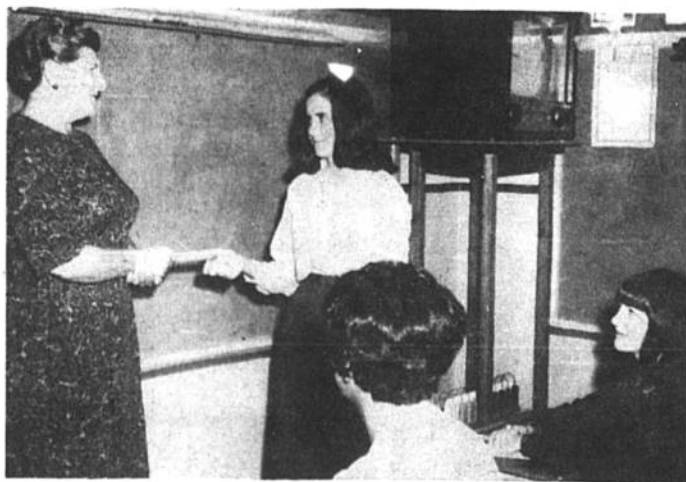
Students attend classes on Tuesday nights for an hour. During the first half the teacher presents a well-planned lecture. A 15-minute discussion period follows. The remaining time is devoted to study of the Mass.

Discipline is stressed at St. Andrew's so that distractions do not interrupt that compact hour.

"We set rules and patterns, but not in a way that they are a burden to the child," Mrs. Franks notes. "But we do watch for manner of dress, speech, interest and attitudes. Another thing that is carefully checked is attendance."

When a youth is absent from class, the parents are immediately contacted by telephone, and the evening's lesson is mailed the following day. After three consecutive absences, a fisher or Father

Mrs. Charles Franks, principal of CCD High School of Religion at St. Andrew's, Clifton, presents report card to Michele Morck, 1964 CCD Queen.



O'Rourke pays a visit to the parents.

Student interest is displayed by large turnouts for Communion Sunday, scholastic and attendance competition among girls for the honor of May queen, and enthusiastic response in other projects, including the sale of Christmas trees to help finance the school. "The boys who volunteer stand out in that bitter cold and snow selling those trees for hours. This, to me, shows real interest," says Father O'Rourke.

During his time as director, Father O'Rourke says he has learned that "... 99% of the time you can trust a teenager. If they are given responsibility they will come through with flying colors."

Father O'Rourke notes that CCD schools such as St. Andrew's "... try to make children grow mature in religion as they do in other respects. When they go out into the world they will be met by many who will challenge their Faith. It is our job to give them the strength and knowledge so that they do not become discouraged."

Mrs. Franks, who has been principal of St. Andrew's for six years, as well as president of the parish executive board, observes, "There is nothing as rewarding as seeing the returns of your work — a CCD graduate going to Mass and Communion and adhering to the principles which were stressed the parish during his years in high school of religion."

CCD ORGANIZATION

THE NUCLEUS of a full-scale CCD program in many North Jersey parishes is the executive board. Comprised of three or four executive officers and a chairman for each department, it covers every phase of CCD operation.

A typical model executive board is that at St. Thomas the Apostle, Bloomfield, where Joseph Burns is president and Rev. Daniel A. Danik is spiritual director.

The board consists of four executive officers; president, vice-president, treasurer and secretary, and a chairman for each division: high school, elementary school, teachers, fishers, helpers, apostles of good will, parent educators, and discussion clubs. All are laymen.

Last year an accountant, a textile firm manager, an office clerk, an electrical engineer, a production man, and a number of housewives held posts.

"The role of the executive board is to be interested in every area of CCD," says Burns. "It is a joint effort by dedicated people who are trying to make the program effective in their parish."

The executive board meetings at St. Thomas are held every two weeks beginning early September until Christmas. Then, after the program is on firm footing, members meet once a month to work on current projects and plans for the coming year.

Members of the executive board are usually rotated every two years, with one half leaving one year and the rest the next. This way there is a balance of experience and new blood on the board at all times.

Some of the problems that confront the executive board are the filling of teacher posts, maintaining student attendance, providing sufficient help for each chairman, and bringing forth new ideas.

A new concept inaugurated at St. Thomas is twice-weekly CCD schools. If a student is unable to attend on one night he can go on another. Currently plans to hold a class on Saturday morning are being considered.

Retreats, days of recollection, and other spiritual functions are also the task of the executive board. The secretary writes publicity notices for the parish bulletin, newspaper and other media to publicize these functions.

"Another thing that we will concentrate upon this year," says Burns, "are the various Church functions. We think that we should try to get everyone to attend them because anything that would bring people into these programs would be teaching."

Actually, the scope of the executive board is so broad that the 10 to 16 people who may hold office have many people under them. Consider the following breakdown on non-teaching CCD jobs.

Helpers

Behind the scenes, and lending effective support to the CCD program are the people who provide transportation to students, do clerical work in the CCD office, act as "sergeants-at-arms" during classes, and perform many other routine necessities.

"It's hard to estimate the amount of time the average helper devotes to CCD," says Mrs. Dorothy

Kelly, chairman of helpers at St. Therese's, Paterson. "Aside from the actual time that we spend on school nights there is an awful lot that we do at home."

Helpers keep mailing lists, permanent records, and absentee cards. They make inventories of texts, order supplies, and assist teachers with visual aid equipment. Sometimes they are called upon to double as a fisher, and if certified, as teachers.

"I really believe," says Mrs. Kelly, "that almost every layman can give at least one hour a week to CCD. It may be hard at first, but after awhile those hours become so much a part of your routine schedule that they are not even missed."

"If people can't find time to lend physical assistance," she continues, "then their prayers for the success of the work are needed."

Parent Educators

CCD is concerned with the spiritual welfare of the child from the moment he is born. An important member on many executive boards, therefore, is the parent-educator chairman.

Every three months during the child's first six years, parent-educators visit the parents with helpful pamphlets on its spiritual formation.

"The pamphlets are sort of a religious 'Dr. Spock,'" says Mrs. A. Ray De Titta, parent educator chairman at Sacred Heart, Rochelle Park. "And believe me, many parents are glad to have them."

"We parents receive tips on everything else," she says, "but nothing on how to raise a child in religion. These pamphlets tell how to answer when the child asks about God and how to make him aware of the significance of being Catholic."

The pamphlets are designed so that they coincide with the child's physical maturation. During the first year they are aimed more toward the parents' personal holiness in relation to their child.

"There are many difficulties in being a parent-educator," says Mrs. De Titta, "but it is often because parents think that we are trying to tell them how and what to do. Actually, we are there to make friends and give assistance. The pamphlets do the advising and the Church the teaching."

Apostles of Good Will

The apostles of good will are a teaching extension of the priest bringing instruction to prospective converts and fallen-away Catholics.

Apostles are carefully trained in catechetics, and approaches toward individuals. In most cases they are carefully selected by the pastor before attempting instruction duty.

"The priest conducts weekly instruction classes for converts," says Mrs. Lee Marino, apostolate of good will chairman at Our Lady of Sorrows, South Orange. "But when there are absentees, the apostles make personal home visits with make-up lessons so that nothing is missed."

"Sometimes a convert will feel more comfortable with a layman," she continues, "because he is afraid or embarrassed to ask a priest something."

Apostles of good will also distribute Catholic literature and are behind Legion of Decency drives

The Jobs Are Diverse, The Plan Is Precise

In many parishes. They extend invitations to people to join instruction courses through posters and other publicity and conduct parish open house for converts to become acquainted with all aspects of the Church.

Fishers

They are the "shoe leather apostles" who "pick up lost sheep." Their name actually connotes "fishers of men."

In most parishes they devote at least one hour a week to recruit children, youth and adults for religious instruction classes, take the parish census, and make personal visitation to homes of frequent absentees.

In some parishes a three-session training course is available for fishers.

"When we talk to parents," says Thomas S. Harraka, fisher chairman at Our Lady of the Valley, Wayne, "we try to stress the benefit that CCD has for the children and show that many people are surrendering time because they are interested in the best spiritual training for their child."

Before a fisher makes a home visitation, the parents receive telephone calls. Home visits follow if a child does not register or has not attended class for a number of weeks.

"Often we find parents most cooperative when we visit the homes," says Harraka. "It is easier for parents to say yes on the phone and not follow through. But, when we visit they see that real extra effort is being made because of their child and eight times out of 10 the child will be in class the following week."

Schools with high attendance records note that it is due in a great part to the work of the fishers.

Discussion Clubs

"Discussion clubs are made up of ordinary people who just want to learn more about their religion," says Julius E. Suralik, chairman of discussion clubs at Holy Trinity, Passaic.

CCD discussion club membership can run anywhere from six to 100 people. Members are then placed into units not exceeding 12 and meet in separate classrooms or halls for easier discussion.

Topics are usually selected by the priest-director. Often it is a current text or theme which is read then thrown open for question and discussion by members.

"Naturally we don't try to make the rules of our religion," says Suralik, "because if there is a question which is vague we ask the priest to clarify it."

"But through the discussion we learn the views and expressions of others and this way we learn quite a few things."

Topics of discussion range from routine catechetical questions to the ecumenical council. Meetings are held once a week for eight-week sessions.

"The real rewarding thing about discussion clubs," Suralik notes, "is that it gives a better understanding of what it is to be a Catholic. Then, of course, there is the extra benefit of meeting and making new friends."



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